

# THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FELLOWSHIP OF CHRISTIAN MISSIONARIES, IN  
CONSULTATION WITH THE NATIONAL CHRISTIAN COUNCIL

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THE EDITOR has assumed the responsibility for the final form of the article on the Life of Mr. Nagao, the original work having been done by a Japanese friend who desires to remain anonymous.



# THE JAPAN CHRISTIAN QUARTERLY

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## Editorial Notes

### THE JAPAN CHRISTIAN QUARTERLY

The Fellowship of Christian Missionaries rests under considerable obligation to the Christian Literature Society for the heavy financial responsibility which the latter organization has assumed for the publication of *The Japan Christian Year Book* and *The Japan Christian Quarterly*. Apart from a small budget for editorial expenses provided by the Fellowship, both of these publications are financed entirely by the Kyo Bun Kwan. The Christian Literature Society undertakes no small risk in thus underwriting the official organs of the Fellowship, because both of them appeal to a comparatively limited clientele of missionaries in Japan, missionaries on furlough, retired missionaries, Mission Boards and Societies, and a very small number of libraries.

With regard to *The Quarterly* we are glad to report that over the course of the past four or five years, the Kyo Bun Kwan has suffered no actual loss in its publication although if overhead expenses were carefully figured in, it is doubtful whether as optimistic a report as this could be made. However, because of the decrease in the number of missionaries in Japan, which has taken place during recent years, it is becoming increasingly difficult to keep *The Quarterly* "out of the red."

During the past year moreover two new difficulties in the financing of the publication have had to be faced. One of these has been the rise of prices which is a general phenomenon throughout Japan

today. Owing to the increased price of metal type and paper, printing costs have risen from twenty-five to thirty per-cent since October of last year. Such costs have not yet become stabilized, and a rise in wages, which may be expected before long, will naturally add greatly to the already increased costs of publication. The second difficulty which has appeared has been in the realm of postal rates, which, as all are aware, have been raised materially since April first of this year.

After considerable discussion of the matter between the publishers and the editor it has been found necessary to increase the price of *The Quarterly* to missionaries on furlough or residing abroad, adding one yen to the subscription price in yen, to cover foreign postage per year, instead of fifty sen as heretofore.

We are happy to report however that the publishers, in spite of the fact that they are facing a deficit on the current year's issues of *The Quarterly*, have expressed their willingness to make the present rates for residents in Japan apply without change for the remainder of the present calendar year. This is done in the hope and belief that the new enthusiasm engendered in the missionary body in Japan as a result of the successful inauguration of the Fellowship of Christian Missionaries this summer will eventuate in a considerably enlarged *Quarterly* subscription list. Each new subscription makes it increasingly possible to maintain this magazine at its present standard without a change in the subscription price. The editor and the publishers likewise hope that during the next few months it will be possible to ascertain clearly what sort of a *Quarterly* the missionary community desires, and to make such changes in format as well as in the policy of the magazine as shall give it a one-hundred per-cent appeal to its constituency. Therefore you will be assisting those responsible for producing this magazine if you will give your earnest consideration to two points:

1. Subscribe for the *Quarterly*. It is surprising how many members of the missionary community purchase this magazine by the single copy, or share one subscription with fellow missionaries. We are told that in certain girls' schools there is only one



copy taken for a household of missionary teachers. This is of course understandable, but since in the case of married persons, one copy is made to serve only two persons, in the case of single missionaries, the quota might well be one copy for two missionaries. If this custom should overburden the living-room table, the extra copy might well be kept in the teachers' room of the school, or addressed to be the Secretary of the Board in America.

And this raises several questions which every missionary, married or single, should ask of himself: Is there a copy of *The Quarterly* in the reading room of my mission school or Seminary? Is there one in the library of my Seminary at home? Is the Board Secretary in charge of work for Japan a regular subscriber? Is there a copy in the Board reading room? Does it reach the desk of the Editor of my missionary magazine? If you are not sure about some of these points the publishers will be happy to enlighten you, for we are convinced not only that *The Quarterly* at this juncture in its history needs new subscriptions, but also that there are many persons not now on our list who need *The Quarterly*.

2. Are you satisfied with *The Quarterly*? Since the publication of this magazine is one of the few administrative functions retained by the Fellowship, *The Quarterly* should be made to fill the needs of the missionary community as perfectly as possible. This is your magazine. What changes in policy have you to suggest that would make *The Quarterly* meet your needs better? What changes in make-up, if any, have you to suggest? Would a cheaper magazine, printed on thinner paper in smaller type, be as acceptable to you as the present form? The editor would appreciate learning the reaction not only of individual missionaries but of the Fellowship as a whole to these vital problems.

#### MISSIONARIES LOOK AT EVANGELISM

The invitation extended through these columns in April for a general expression of opinion concerning the subject of Evangelism in Japan received a greater response than had been anticipated. It has not been easy to edit the contributions thus received and

prepare them for the Symposium which will be found in this issue, for all of the articles were good and it was often difficult to know how to reduce them to the length desired. Inasmuch as some were solicited and some were not, and since some writers did not wish their names to appear, it has been thought best to publish each opinion under a pen name that will indicate to some extent the standpoint and experience of the writer.

As will be seen by reading through the Symposium, there is a widespread feeling among evangelistic missionaries that evangelism should become more direct, more definite and more vital, that there should be a launching out into the country, that discipleship should be stressed in all its various implications, and that for both evangelist and convert, Christian experience should be made central. We regret very much that space forbids the publication in this issue of another article made up of shorter excerpts from letters, and quotations from conversations bearing upon this same important subject.

Evangelism in Japan needs both a new spirit and a new technique. Each individual missionary, no matter how engaged, needs to be baptized again in the spirit of the first missionaries. After all, the problems with which we have been so preoccupied—mission-church relations, Devolution, institutional administration—are but matters of passing moment. The bringing of Japanese men and women into Christian discipleship is of central significance. A new technique is needed, a fresher, more spontaneous approach needs to be developed. In a land where convention reigns supreme, Christianity needs still to stir men by its unconventionality. Conventionality in religion is bad enough wherever found, but evangelism held in its grip is a John the Baptist in prison.

#### THE MISSIONARY AS ONE WHO PROCLAIMS

Professor C. H. Dodds of Cambridge in his Yale lectures on the Parables of the Kingdom (1935) makes the suggestion that the key to the understanding of those parables lies in the fact that through them, as in His other teaching, the Master was proclaiming not a



coming Kingdom but a Kingdom which had already come. In Jewish usage at the time of Jesus, the Kingdom of God was looked upon mainly as a future hope. Jesus, however, proclaimed the *arrival* of that which had so long been expected. "Now has the Kingdom of God come upon you"—now has the power of God come into operation in the world, now has the Kingdom of eschatology become a Kingdom of present fact, the future hope a present deliverance.

This was the secret of the evangelistic message of our Lord, leading to His demand, "Repent and believe in the Gospel." It was also the secret of the phenomenal success of the preaching of the apostles. A study of the evangelistic addresses recorded in the Acts reveals the fact that the early missionaries were men proclaiming an event which had taken place in the past, and of which they were witnesses. It was an event—commonplace in its outward details—but fraught with eternal significance. "Him did God exalt with His right hand to be a Prince and a Saviour to give repentance. . . . and remission of sins." "God hath made Him both Lord and Christ, this Jesus who ye crucified." "And He charged us to preach unto the people, and to testify that this is He which is ordained of God to be the Judge of the living and dead."

Mr. William Paton, in his recent extremely valuable and suggestive book, "Christianity in the Eastern Conflicts," has shown in a convincing manner the relation of this often forgotten fact to our missionary purpose. On page 133 he says, "I do not think that it can be denied that there was a definite conviction in the minds of those who spoke in this way that they were not urging upon their hearers the acceptance of an ideal, but announcing to them that something of eternal significance and value *had happened*. Their preaching was, in a sense, narration, and all Christian witness is in a measure narration. It is the telling of what has happened."

The Christian missionary of today, with his task complicated by the knowledge which Science has imparted to him and the specialization which the times have thrust upon him, cannot ignore this fundamental fact. The missionary is one who witnesses,

who proclaims; whether in direct evangelism, in teaching, in deeds of social welfare, in work "on the periphery" still, he is one who proclaims. He brings men to see the issues that lay in that great Crisis of the past and to see them so clearly that the realization will create a crisis in their own lives. He may commend, he may elucidate, he may educate, he may nurture and train, but he *must* proclaim.

For "God was in Christ reconciling the world unto Himself. . . . having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

#### THE BIRTH OF THE CHURCH IN JAPAN

"In 1872 the missionaries at Yokohama and English-speaking residents of all denominations united in the observance of the Week of Prayer. It was concluded to read the Acts in course day after day, and that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest and were continued from week to week until the end of February. After a week or two the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great emotion, with tears streaming down their faces, that He would give His Spirit to Japan as to the early church and to the people around the Apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, wrote to us, "The prayers of these Japanese take the heart out of us." A missionary wrote that the intensity of feeling was such that he feared he would faint away in the meetings . . . . As a direct fruit of these prayer meetings the first Japanese Christian church was organized in Yokohama on March 10th, 1872."<sup>1</sup>

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<sup>1</sup> Verbeck: History of Protestant Missions in Japan, contained in "Tokyo Missionary Conference Report," p. 764 f.



# First Annual Conference

## Fellowship of Christian Missionaries in Japan

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Every missionary in Japan is welcome to attend the sessions of the First Annual Conference of the Fellowship of Christian Missionaries, and it is hoped that each one will pay the small membership fee of one yen. This may be sent beforehand to S. O. Thorlaksson, Treas., Furikae Chokin, Kobe 4282, or paid on arrival in Karuizawa.

The conference is not a delegated body. No travel expenses or hotel bills will be paid from Fellowship funds. It is hoped that the various missions will aid their members to attend. A large attendance is anticipated.

The entertainment committee, W. K. Matthews, chairman, has arranged with the Karuizawa Hotel for rates at five yen a day. In private homes the rate will be from four to five yen a day. Mr. Matthews asks that all Karuizawa residents who will entertain paying guests inform him. He would also ask that those attending the conference and needing accommodations inform him beforehand. The Fellowship headquarters will be in the Karuizawa Hotel and Mr. Matthews may be seen there upon arrival in Karuizawa.

Members may of course make their own arrangements with the hotels or Karuizawa residents for board and room. Visitors to Japan will be welcome at the conference.

### PROGRAM

#### Thursday, July 29th.

10.00-10.20 A.M.	Opening Worship, Vice Chairman, W. K. Matthews.
10.20-10.50	Address, Chairman E. M. Clark.
10.50-11.20	Business Session.
11.30-12.10	Bible Study Hour, E. T. Horn.

**Noon Recess**

2.30- 4.00 P.M.

**Group Meetings:**

- I. Social Service, Chairman, G. E. Bott.
- II. Rural Church, Chairman, M. D. Farnum.  
Leader, Ralph A. Felton.
- III. Questions of Vital Moment in Education.  
Chairman, Willis Lamott.
- IV. International Fellowship,  
Chairman, Darley Downs.  
Leader, M. Searle Bates.

4.00- 5.00

Fellowship Tea. Chairman, W. K. Matthews.  
Response of Delegates.

5.00- 8.00

Recreation.

8.00-

Addresses. Theme, "Towards an Understanding  
of China,"

- 1. Miss Michi Kawai.
- 2. M. Searle Bates, Nanking, China.

**Friday, July 30th.**

8.20- 8.50 A.M.

Prayer Service, Leader, Miss S. Bauernfeind.

9.00-10.10

Prayer & Discussion, Theme, "Secrets of a Growing  
Spiritual Life," Toyohiko Kagawa.

10.10-11.20

Paper & Discussion. Theme, "The Kinds of Work  
for which Missionaries are and will be  
needed." John Smith.

11.30-12.10

Bible Study Hour, E. T. Horn.

**Noon Recess.**

2.30- 4.00 P.M.

Group Meetings (*Continued*).

4.00- 8.00

Recreation.

8.00

Addresses, I. "Co-operatives Around the World."  
Miss Helen Topping.

II. "Rural Church Trends."

Ralph A. Felton, Drew Theo. Sem.

**Saturday, July 31st.**

8.20- 8.50 A.M.

Prayer Service, Leader, J. H. Brady.

9.00-10.10

Paper & Discussion, Theme, "Winning Men to Christ."  
W. Maxwell Garrott.

10.20-11.10

Paper & Discussion, Theme, "Co-operative  
Fellowship." A. C. Hutchinson.

11.20-12.10

Bible Study Hour. E. T. Horn.

**Noon Recess.**

2.30- 3.00 P.M.

Business Session.

3.00- 3.20

In Memorium. Leader, A. Oltmans.

3.20- 4.00

Communion Service.

**COMMITTEES:**

Music, W. M. Vories.

Entertainment, W. K. Matthews.



# Hampei Nagao—Man and Christian

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## Reflections after Reading “Nagao Hampei Den”

THE EDITOR

Of the recent publications of the Christian Literature Society, Mr. Ishii's “Life of Nagao Hampei” is one that most certainly should be translated into English.<sup>1</sup> Written by a man who for a period of years was Mr. Nagao's secretary, it combines a close knowledge of the facts with a deep sympathy with the ideals for which the subject of the biography was so well known in Japan and abroad. It is written in a popular style in easy-to-understand Japanese, but it is nevertheless to be feared that many of the missionary community will miss the treasures with which it is stored. This article is an attempt to state in English a few of the facts of this great Christian life that remain in the memory after the reading of Mr. Ishii's book. To these, many of Mr. Nagao's friends, both missionary and Japanese, could add much supplementary material, gained from association with him in business, on Boards of Trustees, and in committee meetings, on the lecture platform, or in the associations of everyday life, but this present article will be limited to recounting a few of the salient facts of his life as brought out in the published biography.

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Hampei Nagao was born in the village of Murakami in the bleak sea coast province of Echigo, now Niigata prefecture. Through the village ran the state highway, along which at periodic intervals the

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<sup>1</sup> Mitsuru Ishii: *Nagao Hampei Den*, (Life of Hampei Nagao). 400 pages, 10 illustrations. ¥2.00. Kyo Bun Kwan, Tokyo, 1937.

processions of daimyo and their retainers went on their way to and from Yedo, a never failing source of interest to the inquiring minds of the young men of the village. Nagao was born on July 28th in the first year of the Keio era (1865) a year made famous in Japanese history because of the downfall of the shogunate. Most of the villagers, slow to move out of their traditional ways, remained loyal to the Tokugawa rulers, thus bringing their lives into danger. It is recorded that Hampei's mother, Kura, a true daughter of a samurai, risked her own life to save those of her children.

The name "Hampei" was given to the child in honor of a famous ancestor. Umon, the father, a man of importance in the community, had served as the head of the village and later was elected to be its first school master. One of the strongest forces in the early life of young Nagao, however, was his grand-uncle, Shusui, a noted writer; author, it is said, of one of the three greatest poems of his age. He wielded great personal influence over young Hampei, as well as over all of the young men of the village, inspiring them to be ambitious and persevering. Hampei himself in later years became something of a poet himself, but did not like to show off his work, saying, half jokingly that he did not want to disgrace the family name.

The Miomote ("Three Faced") River, popularly known as the "Salmon River" ran near the town of Murakami and from the profits realized from the sale of the fish, the local daimyo had established a scholarship fund to aid needy students, recipients being popularly known as "Sons of the Salmon."<sup>1</sup> Hampei won this scholarship, but at first he hated school, became a veritable *wampaku* (mischief maker) and is said to have failed in this studies, but later worked so hard that he skipped a grade and gained the reputation of being a very promising lad. Success went to his head, however, and began to dissipate and carouse, "drinking like a regular fellow" and keeping bad company. When he began to notice

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<sup>1</sup> The word for "salmon"—"*sake*" being the same as that for the popular alcoholic beverage, Mr. Nagao, the temperance reformer in later years was often joked about his membership in the "Sons of Sake" group.





Hampei Nagao at his desk in the office of the Christian Literature Society, Tokyo, 1936.



A conference with Premier Saito at his official residence, 1932, regarding a proposed Five Year Prohibition Bill.

From right:—Premier Saito, Mr. Banto, M.P., Gen. Hatano, Mr. Maruyama, M.P., Miss Moriya Azuma, Dr. S. Ono, Mr. Takashima Beiho, H. Nagao—at table.



A group at Mr. Nagao's official residence in the Railway Bureau—Moji—1915. In center, Mr. & Mrs. Nago and (then) Colonel Yamamuro of the Salvation Army.



Japanese delegates at the World Y. M. C. A. Conference, Cleveland, Ohio, 1931. S. Saito, K. Mackawa, T. Kagawa, H. Nagao, and Y. Abe.



the bad effect of drink upon his general health he came to himself, broke with the habit completely, graduated from middle school with success and went on to Tokyo to continue his education. In this experience of his youth can be seen the beginning of a course of action that resulted in Nagao's later becoming one of the outstanding temperance leaders of Japan.

Once in Tokyo the young man entered the Tokyo English School, now Aoyama Gakuin, and it was there, naturally, that he first became interested in Christianity. This aroused his father, who promptly withdrew his financial support. Whereupon young Hampei set to work outside of school hours to support himself. Soon after this he transferred to the Technical College of the Tokyo Imperial University, and joined the Bible class of the nearby Toranomon Kumiai Kyokai. From the beginning he made a serious study of Christianity and soon became a professed believer.

His father, indignant at this increased obstinacy on the part of his son, threatened to shut him forever from the family home. Hampei, true to his new-found convictions sadly decided to go his own way and in parting left a copy of the Bible with his father in order that the old man might "examine the evils of Christianity." This his father did and as a result came to believe in the teachings of the Holy Scriptures, later becoming a Christian himself, a cordial sympathizer with the work of his once "obstinate" son.

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Having graduated from the Technical College of the University, young Nagao became a civil engineer connected with the Home Department, thus commencing his long and successful career as a public servant. He was first sent to northern Japan as head of the Engineering Bureau of Yamagata prefecture. Several years passed as Nagao gained experience as an engineer. The outstanding events of the period were his marriage at the age of thirty four and his introduction to Shimpei Goto, who became a life-long friend.

His wedding, a non-sake Christian ceremony, created a sensa-

tion among his friends in official circles, for in the nineties temperance reform was little known anywhere in Japan. Goto about this time was appointed governor-general of Taiwan (Formosa) and invited Nagao to work under him there. In those days Taiwan was looked upon by the Japanese as the very last outpost of civilization. It was "no place for women," but in spite of this fact, Nagao's young wife, Namiko, accompanied him, not fearing to face the difficulties of an unknown, half-civilized land by the side of her husband.

As chief of the Engineering Department of Taiwan Nagao soon gained the reputation of being both a very efficient administrator and a reformer. He first set out to abolish the disgraceful business practices then so prevalent. He met with opposition of course but the men soon yielded and pledged him their support. So popular did the young administrator become that before he left his post a group of business men in Taiwan raised a fund to erect a bronze statue in his honor but Nagao persuaded them to use it for setting up the "Nagao Scholarship Fund." Men, although they disagreed with him, respected him for being "a man of principle." When asked to preside at a large official banquet he willingly agreed to do so, provided *sake* should not be served or *geisha* be present. This was an entirely new idea in the official world of his day. "He lived in two different worlds, the one religious, the other secular, but in both he remained a sincere man." (p. 32)

At the age of thirty-seven Nagao went to Europe, living in London and Paris for three years and studying and investigating the seaports of Europe, knowledge which contributed much toward the construction of several ports in Taiwan after his return. This sojourn in Europe was the fulfilment of a promise Count Goto had made him when he had invited him to Taiwan several years before. While in Europe he directed the work of his office by correspondence. He returned to Taiwan and continued in service there until 1910. (Meiji 43)

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Nagao's reputation as a temperance man was so well known that in 1913 when he became the head of the Kyushu Division of the Imperial Government Railways he was tendered a "dry reception" at which he made one of his most famous anti-liquor speeches. Later, as a result of his influence the employees of the Railway Bureau in Kyushu spontaneously organized the "*Kofu Kai*" a temperance society, the membership of which grew to 9,300 within two years. Previously some friends had suggested that he organize such a society, but he had refused, not wanting to force his own principles upon others.

He loved his employees. On one occasion he gave a dinner party in honor of one of his workmen who after twenty-four years of service had declined the honor of promotion because his mother did not want him to be transferred to another town. He was a successful railway administrator, among other things establishing the Research Institute and the Government Railway Museum in Tokyo, and serving as the vice-chairman of the Stevenson International Committee for the administration of the Siberian Railway.

After Nagao had served in Kyushu for seven years he was transferred in 1921 to the Electric Bureau of the City of Tokyo. His first call to become the head of that department had come soon after the founding of the bureau in 1911, when Yukio Ozaki was mayor and Daikichiro Tagawa, a friend and fellow-Christian, deputy mayor of Tokyo. Tagawa recommended Nagao to Ozaki, who replied "I know nothing of the man you recommend but if he is a man you trust he must be the right man for us." Count Goto, then still Home Minister, refused however to consent to the transfer on the ground that there was no other person in Japan in whom the qualities of engineering skill and administrative efficiency were so harmoniously united as in Nagao. Later however when Goto himself became mayor of Tokyo, Nagao accepted the position as head of the Bureau, saying that he did so "for the sake of the Goto family." During his administration, the transportation system of the city was greatly improved, the World Sunday School Convention was held in Tokyo, and the city was ravaged by the great earthquake

and fire. Nagao again proved his ability as an official, not hesitating to arouse the ire of city politicians by his demands for honesty and efficiency in public affairs. He was uncompromising in his position where morality was at stake.

In 1923 Nagao resigned from his position as head of the Tokyo Electric Bureau and left official life forever. In 1930 he served a term in the Imperial Diet, but on the whole during the period from 1923 to the time of his death in 1936 he gave his efforts without stint to the causes nearest his heart: Temperance and Social Purity, Christian Education, the Y. M. C. A., the Newspaper Evangelism Movement, Christian Literature, and Church Union.

His death came unexpectedly on June 20, 1936 while he was in Chosen on business. He was much interested at this time in promoting the manufacture and sale of "dry alcohol" for commercial and industrial purposes, and in the interests of this project had gone to Chosen. (He had been teased in a good-natured way by his friends for having gone into an "alcoholic" business after all these years of anti-alcohol campaigning. He always took such remarks with his usual good humor, saying, "I've conquered this devil and am now trying for a change to make it serve the good of humanity.") While in Chosen on June 9th, he suffered an apoplectic stroke, and although temporary hospital accommodations were arranged for him in the building of the Government Department where he was calling at the time of the seizure, and he was given every attention, his life could not be saved. The immediate cause of his death was pneumonia. Mrs. Nagao was at his side at the time of his decease.

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Nagao was an eloquent speaker. Everything he said was flavored with a keen sense of humor which won him popularity among all classes of people until the end of his life. He could never fill all of his speaking engagements, so greatly was he in demand to make addresses on political, educational, and social subjects as well as to occupy the pulpit. He was so powerful a preacher that Masahisa Uemura strongly urged him on different occasions to enter the



ministry. He was the one man in the Railway Department who could interest the public in technical subjects. His clear, lucid Japanese, balanced sentences, pure diction, precision of thought made his speech a model for others, less careful, of his countrymen to follow.

Nagao had a rare capacity for friendship. Attention has already been called to his long association with Count Shimpei Goto. During his public career it was said, "Goto and Nagao are inseparable." Other lifetime friends were Inazo Nitobe, the internationalist, Gumpei Yamamuro, head of the Salvation Army, and Daikichiro Tagawa. He and Tagawa sat together on many Boards and Committees and in the Imperial Diet; at the time of Nagao's death, Nagao was head of the business organization and Tagawa head of the literature department of the Christian Literature Society. Tagawa succeeded him as head of that organization as well as chairman of the Board of the Tokyo Y.M.C.A. (Many missionaries also could testify to the warmth of his friendship. Race and nationality were matters that did not enter into his consideration when Christian brotherhood was concerned.)

As a Christian, Nagao was a real "soldier of the cross," fighting aggressively and uncompromisingly until the end. Throughout his public career he fearlessly testified to his convictions in many conspicuous positions. He practiced what he believed and gained a reputation for moral integrity throughout government circles. Viscount Sakatani, for example, when Minister of Finance, would approve of any paper submitted to his department by the Department of Railways if he knew that Nagao had previously seen and approved of the proposals contained in it. He was uncompromising. In his personal habits, his social life, his public career, he went the way of the cross, never the way of the world.

Nagao was active in work for young people. While head of the Kyushu Railway Bureau he himself personally canvassed for funds to erect a Y.M.C.A. building in Moji. While the World Sunday School Convention was being held in Tokyo the auditorium caught fire and burnt to the ground. Nagao was largely responsible for

providing so promptly and successfully a substitute meeting place. As chairman of the Reconstruction Committee of the Tokyo City Y.M.C.A. great credit should be given to him for the erection of the present handsome and adequate structure that succeeded the one destroyed by the Earthquake Disaster of 1923.

As leader of the Temperance forces of Japan, Nagao's services were outstanding. While head of the Christian Temperance Movement he was largely instrumental in organizing Christian, Buddhist and non-religious groups into one nation-wide Temperance League (*Kinshu Domei*). He also promoted the organization of the Student Temperance Union in 1924, when the prohibition experiment in the United States was first beginning to attract notice in Japan.

Nagao's interest in church union amounted to a passion. For a number of years he and his family associated themselves with the Non-church Movement led by Kanzo Uchimura, but after the latter's death Nagao worked more directly for the union of the different communions of Christians existing in Japan. He never ceased to pray for union, and he preached it on every occasion. His motive for doing this was two-fold: spiritual, because he believed it to be Christ's will that "they may be one," and economic, because he believed that union would lead to more effective evangelistic efforts for the winning of Japan. He readily cooperated with men of every creed, with laity and clergy, in working for cooperation and unity among the Christian forces in Japan.

His conviction in this respect was formed early in life when he came to the conclusion that no justifiable reason could be found for the existence of denominational differences among Christians. "It is not necessary," he said, "for Japan to inherit denominationalism from Western countries." (p. 150) Again, "Truth is authoritative in this matter. Truth leads us to realize the necessity of union. This realization leads us to the will for unity. The will for unity will give birth to the creed and polity of the new united church." (p. 154) Union, to Nagao, appeared to be neither impossible nor impracticable. "We should not decide by whether the thing is difficult to realize, but whether or not it is the right thing to do."



# Fifty Years of the Nippon Seikokwai

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AMY C. BOSANQUET & C. K. SANBURY.

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## I. Historical Sketch

The honor of beginning Anglican mission work in Japan belongs to the Episcopal church of America, which in 1859—the year after Lord Elgin's treaty securing liberty for foreigners to reside at treaty ports was signed—sent the Rev. John Liggins and the Rev. Channing Moore Williams to Nagasaki. Both had worked previously in China and the former had suffered violence there at the hands of a Chinese mob. The injuries then received, combined with malarial poisoning, soon caused his retirement and in his place Mr. Williams had as companion Dr. H. Ernest Schmid, whom the Japanese Government licensed to practice medicine.

The first ten years of missionary work from 1859 to 1869 have sometimes been called "the decade of terror." The collapse of the Shogunate Government, the increasing restlessness of the feudal lords, the traditional hatred of Christianity, and anti-foreignism—all combined to make the work of a missionary extremely difficult and dangerous.

Nevertheless, the two held on their way and in 1866 Mr. Williams had the joy of baptizing his first convert. In the same year he was consecrated bishop with jurisdiction over American Episcopal Mission work in China and Japan. It was a happy choice. "His saintly life and humble, happy mind," says the Rev. W. F. France in the S. P. G. Handbook on Japan, "had far-reaching influences, and even today many of his sayings are remembered with affection."

Two years later came the Meiji Restoration and in 1873 the Edicts against Christianity were withdrawn. Open persecution

ended, and though there was still much suspicion of the foreigners, especially in country districts, the path of the Christian missionary became easier. Bishop Willams, who after his consecration had gone to Shanghai, now made Tokyo his headquarters and with the help of new recruits opened St. Paul's College (the forerunner of the present University) in 1874. The following year he was relieved of his responsibility for work in China and became Bishop of Yedo. He was thus able to give his whole attention to the American Mission work in Japan, which during the seventies was rapidly expanding in the neighborhood of Tokyo, Osaka and Kyoto. During that decade eight churches were established in the Tokyo area alone, and in addition Holy Trinity Divinity School was opened in Tsukiji, a Bible School in Kyoto and girls' schools in Osaka and Tokyo—the latter, St. Margaret's, which now occupies splendid quarters in Suginami Ward.

The second Anglican mission to begin work in Japan was the Church Missionary Society. In the early fifties this Society had received a gift of £654 from some British naval officers at Hong-Kong, who for nearly ten years had supported missionary work in the Loochoo Islands and who desired that the balance of their funds, when that work ended, should be devoted to Japan. In 1867 an anonymous gift of £4,000 led the Society to send out its first missionary, and in 1869 the Rev. George Enso arrived in Nagasaki.

After the removal of the anti-Christian notice boards the C. M. S. work made rapid progress. New missionaries, among them three who were later destined to become bishops, were sent and work was begun in Osaka, Tokyo, Niigata, and Hakodate, as well as continued at Nagasaki. From these centers Christianity was carried into the country districts. Among those who arrived in the seventies was John Batchelor, who was later to become Archdeacon of Hokkaido and give his life to work among the Ainu. He is happily still at work and last year had the great honor of lecturing before His Majesty the Emperor on the Ainu people.

Osaka in the early days was the headquarters of the C. M. S.



and here in 1884 Trinity Divinity School, the Momoyama Boys' School and a girls' school, later to be called the Bishop Poole Memorial School, were opened.

The third Anglican mission to begin work in Japan was the Society for the Propagation of the Gospel, whose first two missionaries, the Rev. A. C. Shaw (later Archdeacon) and the Rev. W. B. Wright, arrived in Tokyo in 1873—the earliest Anglican missionaries to begin work in the capital. They rented a Buddhist temple—Yosenji—in Shiba and here on Good Friday, 1874, they began Christian services, at first primarily for the foreigners, but later for their Japanese converts. Their work grew apace and in a letter home two or three years later Mr. Shaw wrote. "If I had a hundred mouths and a hundred bodies I could employ every one and be sure, whenever I preached, of finding attentive hearers." Three years later the S. P. G. sent out two more missionaries, who began work in Kobe. One of them, the Rev. H. J. Foss, was later to become Bishop of Osaka and give nearly fifty years of service to the Anglican Church in Japan.

There were thus three Anglican missions at work in Japan, occupying between them most of the important centers of the country, but all independent of each other. The disadvantages were obvious and in 1878 a conference of the three missions met at Tokyo to bring about closer co-operation. This conference agreed to use a common Prayer Book and a translation committee was appointed. It also appointed representatives to the committee working at the translation of the Bible.

In 1883 the two English missions, which had hitherto been under the jurisdiction of the Bishop of Hong Kong, received their own bishop, Rt. Rev. A. W. Poole. His health failed, however, within a year, and he was succeeded by Bishop Edward Bickersteth, who had been a Fellow of Pembroke College, Cambridge, and later head of the Cambridge Mission to Delhi.

Bishop Bickersteth landed at Kobe in 1886 and a month later presided at a conference of C. M. S. workers. This conference passed a resolution in favor of fuller cooperation between the three

missions, and with this resolution in his pocket Bishop Bickersteth arrived in Tokyo to lay the matter before Bishop Williams. Bishop Williams was fully sympathetic and the same year called a conference of the three missions. At this conference a draft constitution and canons for the proposed church were drawn up and referred to the church authorities in England and America.

In February of the following year (1887) the first General Synod, consisting of fifty-two Japanese and nineteen foreign delegates, met at Osaka, and the Nippon Seikokwai came into being as a self-governing, national branch of the Anglican Communion. It was an immense achievement, which has been of inestimable value in the later history of Anglican work in Japan, and great credit is due to Bishop Williams and Bishop Bickersteth for the wisdom and foresight with which they laid the first foundations.

The period from the holding of the first Synod to the end of the century was one of considerable difficulty and yet also of marked progress in the story of the Nippon Seikokwai. The number of baptized members grew from some six hundred in 1883 to 10,000 at the turn of the century. All three societies expanded their work and new support was brought to the church by the arrival of the first two missionaries from the Church of England in Canada and by the founding by Bishop Bickersteth of the two community missions of St. Hilda in Tokyo, and of the Guild of St. Paul as their supporting agency in England.

In 1889 Bishop Williams resigned his episcopal jurisdiction (though remaining in Japan as a missionary.) and for four years Bishop Bickersteth was the only resident Anglican bishop. In 1893 Rev. John McKim, who had arrived in Japan in 1879, was consecrated bishop and in the following year a special Synod was held to discuss what had become the troublous issue of diocesan boundaries and also the question of extending the episcopate. In the end the work formerly controlled by the American bishop was divided between the Bishop of Yedo and the Bishop of Kyoto. The work of the English missions was split up into four dioceses—South Tokyo and Kyushu (1894), Osaka and Hokkaido (1896).



A year later (1897) Bishop Bickersteth died at an untimely early age and the leadership of the Seikokwai passed back to the American bishop. Bishop McKim was destined to serve the church as Presiding Bishop for thirty-six years and as we pass into the new century his name takes first place. The impress of his sterling character and personality is found on much of the life of the Seikokwai, as it exists today. The period between 1900 and the Great War saw several institutional developments. At the beginning of the century there were in existence not only schools such as those mentioned above and others founded later, such as the Koran Girls School in Tokyo, but also several orphanages, which had been started in the nineties as a result of one or another of the natural disasters that affected Japan during that decade.

Now in 1900 Dr. Rudolf Bolling Teusler arrived and took charge of the tiny St. Luke's Hospital in Tsukiji, which had had nine years of checkered history. What Dr. Teusler's vision and energy have achieved is visible to all who have seen the present St. Luke's International Medical Center. This and St. Paul's University easily take first place among the Seikokwai institutions.

Another institutional development was the growth of kindergartens. The first of these was opened by the American Mission at Akita in 1905 and the example has been followed in many parts of the church since. To this period also belong the founding of the Central Theological College. From the earliest days it had been the desire that there should be a properly trained Japanese ministry and as far back as 1883 Bishop Williams had ordained the first two Japanese deacons. The three missions had all undertaken the work of training clergy, the American Mission and the C. M. S. at Tokyo and Osaka respectively, the S. P. G. also at Tokyo, where under the auspices of St. Andrew's Brotherhood, St. Andrew's Divinity School had been opened. It was felt, however, that the work should be undertaken by the church as a whole and in 1908 the opportunity came when the Pan Anglican Congress, largely at the instigation of Bishop Awdry (South Tokyo, 1897—1908) granted £30,000 for the project. In 1911 the College opened un-

der a Japanese principal, Rev. J. T. Imai, who was head of the S. P. G. Divinity School and clearly marked out for his new work by gifts of leadership and devotion. The two Tokyo colleges joined in the project at once, the C. M. S. coming in two years later.

The period includes one other event of importance—the sending of a priest and of help from the church in Australia, which lasted from 1914 until the depression of a few years ago compelled Australia to withdraw. So we come down to the post-war period and the present day. In this the most notable date is 1923, for in that year the General Synod agreed to the momentous step of organizing two Japanese dioceses of Tokyo and Osaka. Before the bishops could be consecrated Tokyo was devastated by the Great Earthquake of September 1st, 1923, and one of the two dioceses was laid in ruins. It was the time when Bishop McKim cabled to America his famous message “All is lost save faith in God.” In that spirit the project was carried through as planned and the Rev. J. S. Motoda, Ph. D., Director of St. Paul’s University, became the first Bishop of the newly-divided diocese of Osaka. At the same time the Yedo diocese was divided into the two dioceses of North Tokyo and Tohoku, and the remainder of the old Osaka diocese was formed into the see of Kobe. A further extension of the Japanese episcopate took place in 1935 when the diocese of Mid-Japan (which had been cut out of South Tokyo and entrusted to the Canadian Mission in 1912) asked for and received a Japanese bishop—the Rt. Rev. P. S. Sasaki, D. D.

Thus the Seikokwai today is composed of ten dioceses, three under Japanese bishops and seven under British or American bishops. It has nearly 250 Japanese clergy at work in Japan proper and also in Manchukuo and Formosa, some thirty foreign priests and a larger number of lay workers, foreign and Japanese. There is happily no sharp dividing line between the church and the Mission Boards, such as exists in certain other churches. The foreign worker gives his first loyalty to the Japanese church and takes a natural place in its work and ministry.

The Seikokwai has educational institutions in Tokyo and O-

saka, Kyoto, Kobe, and Sendai. It runs hospitals either general or for consumptives or for lepers in various parts of the country. It has its religious communities for men (the Cowley Fathers) and for women (the Epiphany Sisters) and a promising youth movement in a national branch of the Brotherhood of St. Andrew. It possesses its own Publishing Society and its own organization for the work of newspaper evangelism. Its weak spot is moral evangelism and concern for social problems, in which it is outdistanced by other churches.

Its nominal membership is 43,000, but its actual membership is nearer 27,000. Its nominal communicant roll is 17,000, but the number who make their communion in any one year is about 11,000. The Seikokwai is thus not a very large church, but it is a firmly established church, conscious of its Catholic heritage of creeds and liturgy and three-fold ministry, and yet at the same time the heir of the evangelical tradition. It has in the past been perhaps unnecessarily hesitant of cooperation with other churches and even today it is not a full member of the National Christian Council. That stage is perhaps passing and there are many who realize that if the Seikokwai is to make its own particular contribution to the united Church of Japan in the future, it can only be by cooperation and friendship now.

The fifty years of Seikokwai history give cause for much thanksgiving, cause also for penitence; and as the church enters the next fifty years, it will seek to be more dedicated to the will of God and more fitted for His service in the work of bringing Japan to the feet of the Lord Christ. (*C. Kenneth Sansbury.*)

## II. The Fiftieth Anniversary Celebrations

During three gloriously sunny and richly inspiring days, April 28 to 30, the Nippon Seikokwai celebrated the fiftieth anniversary of its constitution as an autonomous branch of the Anglican Communion. Preparations had been going on for two years. There had been much prayer, with efforts to deepen the spiritual life of the churches and to win back lapsed members. The whole Church



throughout Japan was already stirred to its depths before the three great days came.

February 11 is the actual anniversary day of the epoch-making First General Synod which met at Osaka in 1887, and this is always commemorated year by year; this year it was kept with especial fervour of thanksgiving everywhere, but it was then Lent and, in any case, a chilly time of year for a great gathering, so the nationwide corporate celebration was wisely planned for the end of April, with the Emperor's Birthday, a national holiday, for its central day.

Delegates, clerical and lay, from Saghalien in the far north, Formosa in the south, Korea, China, England and America, with a host of Christians from Tokyo itself and neighboring provinces, met in the capital, the Seikokwai members in Tokyo making the arrangements most efficiently and welcoming the visitors with joyful hospitality. A great blue and white striped tent, cruciform in shape, fitted up as a church within, was put up in grounds of the Central Theological College at Ikebukuro. It was seated for 2000 people, but proved to be not nearly large enough. Fortunately the weather was fine, so many people could sit on matting or stand outside. All was so well organized that there never was any confusion—nothing to disturb the quiet atmosphere of reverent worship.

The Jubilee celebrations opened with an evening service at 6.30 on April 28. All hearts were thrilled as the long procession of choirmen, theological students, catechists, clergy and bishops, about 300 in all, wound slowly among the trees from the college, their white surplices gleaming in the evening light, and moved up the nave of the tent to the chancel platform. Many of the congregation came from distant, lonely places and had never taken part in a great united service before. To us all it was a revelation of fellowship in Christ. Here were our veteran leaders of the past, white-haired, their faces chiselled with lines of long and loving suffering and service. Here were the keen, strong younger men to whom we look to carry on during the next fifty years. The Even-

song which followed was very solemn, and every word, whether said or sung, could be clearly heard with the help of the loud speakers.

The Rev. P. C. Daitō, chairman of the Jubilee committee, struck the right notes in his greeting, calling us, not to self-congratulation or self-exaltation, but to confession of our shortcomings, thankfulness for the grace of God, renewed self-consecration and hopeful courage for a brave advance. Bishop Matsui of Tokyo warmly welcomed visitors from other dioceses. Bishop Naide of Osaka ("the only old soldier still on active service" from among the little company which met in 1887 to draw up the Church's constitution and canons), spoke eloquently.

At this and later meetings, we received messages and greetings from America given personally by Bishop H. St. George Tucker, formerly Bishop of Kyoto, now of Virginia; from Korea, brought by Bishop Cooper and Korean delegates; from China, brought by Bishop T'sen, of Honan; from the N.S.K.K. churches in U.S.A., brought by Mr. Yamazaki, of Los Angeles; from the Archbishop of Canterbury and the Archbishops and Metropolitans of Scotland, Dublin, Armagh, Canada, India, Burma and Ceylon, the West Indies, N. S. Wales, New Zealand, Capetown, etc.; also from Bishops in Egypt and the Sudan, West Africa, Nigeria, Rhodesia, Labuan and Sarawak, Singapore, the Falkland Isles, Gibraltar, Persia, Jerusalem, the Philippines, Argentine and Eastern S. America, as well as from the National Christian Council of Japan, some of the other communions in Japan, the Missionary Council of the National Assembly of the Church of England, the Church Missionary Society and individual well-wishers, among the latter being Mrs. Bickersteth, whose husband, the late Bishop Bickersteth, played so large and important a part in the early organization and guidance of the Church. We emphasize these links with the wide world because they formed an impressive feature in the celebration and gave us new visions of the boundlessness of "the mystical body of Thy Son, which is the blessed company of all faithful people," as we repeat so often.

On the second day there was a Holy Communion service, when about 2500 received the Sacrament. In perfect stillness, except for the low voices of the clergy and soft music, a seemingly endless stream of people went up to kneel before the Holy Table and returned to their seats to pray and give thanks. The actual administration took an hour, but so intense was the spirit of devotion that the time seemed short. In the afternoon there were five sectional conferences in the buildings of St. Paul's University.

On Friday, 30th, after Morning Prayer, there was a Lecture Meeting, a striking feature of which was the earnest address, in excellent English, by Bishop T'sen, of Honan, China. He arrived late because bad weather delayed his aeroplane. Bishop T'sen brought the cordial greetings of the Church in China, straight from a General Synod at Foochow, written in Chinese characters, in poetry, on a long *kakemono*, with an English translation on a separate roll. This last was tied with three ribbons, red, white and blue. These, the Bishop said, are the colors of the national flag of the Republic of China and represent great principles, but he saw in them a symbolism of greater truths than mere political or national aspirations. Red means sacrifice; white means pure love; blue, the color of the sky, is the virtue of justice, righteousness. When these three are applied universally among all social groups, races and nations, the Kingdom of God will be established on earth. We must all be one in the pure love of God. National spirit and patriotism, whether in Japan or China, are good when brought under that love. When thus Christianized, our sacrifices and efforts for our countries will bear fruit.

Reports of the sectional conferences were presented; the Rev. N. Fukada, of Osaka, gave a helpful closing address; after prayers and the singing of the Gloria in Excelsis, Bishop Heaslett gave the Benediction and the festival came to an end. As we went back to our homes, we felt within us a deepened sense of humble thankfulness, happy fellowship, glad fearlessness and steadfast resolution, as we entered upon another period of fifty years in the service of our Lord. (*Amy C. Bosanquet*)



# The Spirit of Evangelism

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CHARLES A. LOGAN

Our Lord Jesus Christ was a preacher. He said that he was anointed to preach. He considered preaching to be his main business, and refused to let any thing divert him from it. Even when they came to make him a king, he left them and went into a mountain alone, and returned to preach a great, deep spiritual sermon.

Jesus was an itinerant preacher. He went about all the cities and villages, teaching and preaching and healing. He is the father of itinerant preachers. He called the Twelve. He gave them power. He sent them forth, saying, "Go, preach, heal, cleanse the lepers, raise the dead, cast out devils." Afterwards He sent out seventy, two and two, into every city and place, where he was going to preach. The apostle Paul had this spirit of itinerating, and strove to preach the gospel in every place where Christ had not been named, and continued until he could say, "I have no more place in these parts."

William Taylor had Jesus' spirit as an itinerant preacher, so that a map of his preaching journeys in the world from 1849 to 1897 shows that he preached throughout the United States of America and Canada, encircling South America to preach in San Francisco in 1849. He made six voyages from New York to Liverpool. He conducted revival services for seven months in England and Wales in 1862, and for eleven months in England and Scotland in 1866-1867. He made seven trips from England to the West coast of Africa in 1884 to 1896. He made five journeys from the United States of America to Africa. He carried on a four year's evangelistic campaign in India in 1871-1875. And

he made two tours in Australia, Tasmania and New Zealand.

On his way to a camp-meeting on the Fincastle Circuit in 1845, he says, "There, on my horse, in the road, I began to say more emphatically than ever before: 'I belong to God. Every fiber of my being I consecrate to him. I consent to perfect obedience.'" That was the way he ever strove to live.

Dr. Wainright once asked me, "When will Japan be evangelized?" My reply was, "when we can produce some men of the type of the circuit riders of America." They had their horses and saddle bags, and they made their circuits. Japan has 6,000,000 bicycles. Give our Christians the itinerating evangelistic spirit of the circuit riders, and they can preach the gospel in the 9,600 towns and villages of this country.

The purpose of Jesus' preaching was to save the lost. He never forgot his name. He came to save. Men who are in sin are lost. Men away from their Father are lost. He came to save them from sin, and bring them back to their Father. It is remarkable how he always kept his object so clearly before him.

He came from God. He knew all the things that this world needs to make it a better world. But he absolutely refused to dabble in politics, to make suggestions to the rulers, to settle the international relations of the nations of his day, to make learned addresses on science and philosophy, to produce a scheme of economics that would solve class struggles, or even to dictate a book on materia medica for his disciples. It is simply marvelous how he knew all these things, but kept his object of saving the lost constantly before him. He knew that these other things would follow after the lost came back to the Father. He wanted to save men from sin.

The content of his preaching he called the gospel. And in his mind the gospel had a very definite meaning. Today the word is applied to every thing that is good to hear. To him it meant the good news of God, that God so loves the world that He gave His Son. It was the good news of the coming of the Son. It was the good news of the Kingdom of God, because the preaching of the

gospel results in the making of the Kingdom of God among men. After he gave himself in his passion for the sin of the world, and was raised up by God to be a Prince and Saviour, the meaning of the gospel became still more definite. It became the gospel of Jesus Christ. That was the message of the apostles, Jesus Christ crucified, risen, reigning. Peter preached the gospel to the Romans in Caesarea. In ten verses he said sixteen things about Jesus Christ. What a contrast to sermons we hear now that last forty minutes, and Jesus Christ is not mentioned once! What they preached was called the gospel of salvation, for that was its object, and it accomplished the salvation of men from sin.

For as they preached this gospel of Jesus Christ, God did a miraculous work in the hearts of the hearers. He brought to their consciousness an indescribable peace, and the forgiveness of sin. He wrought a change in their dispositions and living that Jesus described in no less terms than to call it a new birth. They were really new creations in Christ. They were also given an assurance of eternal life, and lived in the power of possessors of endless life. And to all these things Jesus added the baptism of the Holy Spirit which gave them God's power from on high, and made them witnesses of the resurrection of Jesus.

This baptism of power was given to Jewish Christians in Jerusalem: to the Samaritans under the preaching of Philip and Peter and John; to Romans at Caesarea as Peter preached; to Grecians in Antioch; to Gentiles in Pisidia as Barnabas and Paul taught them; to Ephesians under the guidance of Aquilla, Priscilla and Paul. And so on through the centuries. On August 13, 1727, under the leadership of Count Zinzendorf, this power was given to six hundred Christians who came to live on his estates, and as a result those six hundred sent out fifty missionaries into seventeen countries, and continued a prayer meeting every hour of day and night for one hundred years. The streams of blessing that went out from Hernhutt have been rivers of life to many churches and nations of the world.

These baptisms of the Spirit have been given in Japan to the



Yokohama group in 1872, to the Kumamoto group, to the Hokkaido group, and in many other places producing men that have been powerful in the nation.

But one other thing must be mentioned when we speak of the spirit of evangelism. Every one of the baptisms of evangelistic power was preceded by fervent prayer. The group of Christians around Kagawa have been incessant in prayer for eleven years. The students and early missionaries in Yokohama prayed from January first until they received the power of the Spirit on March tenth. Hanaokayama in Kumamoto was made sacred by the prayer of Kanamori dedicating the lives of forty-one students to Jesus and the gospel.

These are the things that make effective evangelism in Japan or any other country, itinerant preaching, incessant prayer, and then the work of our risen Lord, the baptism of the Holy Spirit. This evangelism was effective when carried on by Uemura, Yamamura, Nakada, Kimura, Sasao, Uchimura, Kagawa, Takahashi Iwao, and many others. This evangelism is the great need of Japan today. It calls for consecration. It demands the giving up of the doing of many other good things. Preachers should preach and pray, and baptize.

# Missionaries Look at Evangelism

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## A Symposium

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### A Veteran's Opinion

In your editorial you ask some vital and searching questions, questions which at once cause one to say "yes" and then to contradict the answer. Hence I compromise and reply that I have held many classes and meetings and yet was not satisfied to let that take the place of bringing men into definite relationship with Christ as His followers. I have known other missionaries who also did the same, more successfully than I. Why should not the holding of meetings and classes be a means to a great and worthwhile end? In the classes and meetings one increases one's opportunities of becoming intimate with individuals and from these one finds earnest, serious souls whose friendship is often mutually helpful and whom one may have the privilege of leading into discipleship. An eminent Japanese Christian, the late Taro Ando, over twenty-years ago, encouraged me in this line, saying that many useful, faithful Japanese Christians had been led to Christ through missionaries' classes and meetings. The danger still is that the missionary may be satisfied with simply holding the classes and meetings and cease seeking to accomplish the greater end.

Did any large proportion of missionaries ever have, or at least show, much of what you term the "radiance of Christian evangelism?" I doubt if it has been "lost," to any greater extent in Japan than in America. Some twenty-five years ago the late Paget Wilkes spoke five nights in succession on John 3:16. The place was the largest church in the city where the series was held.

Night after night the audience increased until on the third night the place was packed to the doors. Many decided for Christ. I was present every night, and can still think of that as radiant evangelism. How many of us possess that power? Recently Rev. Zentaro Ono of Kofu spent five days and nights in three country churches in Shinshu. His addresses were largely experiences of his, in fact he did what the early apostles did, he *witnessed* —and so many believed. It was radiant or flaming evangelism. Too many of both missionaries and pastors lack this. I have lacked it, as I now see things. Our theological schools train pastors and teachers and turn out many who are good along that line but too few who have experiences that they can relate in burning and convincing words. Missionaries who like St. Paul can say "To all men I have become all things to save some by all and every means" (Moffatt's translation) will still find work and a place in Japan.

Dr. Stanley Jones says, in the *Christian Century* of 21st April, page 509, that we must reach the individual through the "social climate" in which he lives. "When you posit the kingdom of God on earth with its demand for change in the total life and work of the individual he (the individual) says, 'Well if that is what you mean by being a Christian, I have got to be born again and born different'." This with St. Paul's statement quoted above justifies us in the belief that Rural Evangelism and Christian Social Service work is appealing to individuals in Japan in the "social climate" in which they live and this suggests that herein missionaries may be very active and should become efficient even though their budget is small.

I have lived in Japan only long enough to find out how little I know about these things. So hope still to learn from those who know how to teach others how to do it. (*Veteran Canadian Missionary*)

### **"Into the Highways and Hedges"**

My conviction is that in order to justify their existence mission-



aries must start all over again and go out into the highways and hedges with the compelling gospel of salvation through Jesus Christ. Not long ago I heard some missionaries debating the question: What have we to give the Japanese people that they have not got already? I wonder if the Apostle Paul would find that a question which allowed a very wide range of debate! Unless the missionary has it in his heart to answer in terms of a Gospel of life and salvation, he has nothing to give except something with which the Japanese are pretty well fed-up. We have issued our polite invitations; we have exhausted the various baits and lures of our Western civilization; we have used all kinds of indirect methods to show the Japanese people what a nice thing the Christian religion is. The result is a tremendous amount of good will—pats on the back from the Government, etc.—but not very many convinced Christians, and what there are are gathered in sects which tend to be in-growing.

As a matter of practical policy, it seems to me that concentration in the cities and largely upon the intelligentsia is hopelessly mistaken unless we are to be content with a slight permeation of the general atmosphere with Christian ideals and patterns of life and thought. We must go into the country, where precisely the factors which make evangelism difficult; conservatism, tenacity of tradition, and relative stability of the population, tend also to insure the hold of the Gospel on the national life. But we must go with a new technique both of evangelism and of pastoral care in Church life. I do not agree with an implication in your editorial that these are separate provinces. Until the “nurture of Christians” means the nurture of an evangelising community, the missionaries’ responsibility for that nurture cannot lapse. (*Protestant Episcopal Missionary*)

### Recovering the Lost Radiance

There certainly are times, plenty of them, when the missionary exhibits precious little radiance. How to reclaim it? Well, of course a great deal of the trouble is right here with me—I fail

to spend the amount of time in prayer and other spiritual exercise necessary to possessing the radiance we all ought to have. But, for another thing, the Japanese is usually more or less of a free agent, but most of us these days working pretty much under the direction of the Japanese Church and find our possible areas of endeavor quite circumscribed, as Mr. Brumbaugh's recent article brought out. I doubt if there will be much of what has always been regarded as "evangelistic radiance" reclaimed for the missionary until he is given more freedom to prosecute his evangelistic tastes according to the way he feels it should be done; or, as others might say, according to the way he is guided.

Again, many of us consider that the presentation of the Gospel includes a setting forth of what it has to say regarding certain present-day issues. However, the discussion of these matters are now taboo, so we hush up and boil within. Perhaps we could recover some of that lost radiance by taking more definite attitudes, even at the risk of gaining some persecution. Wasn't that the source of the early Christian's radiance? (*A village Missionary*)

### **Vital Christian Experience Necessary**

Evangelism is an integral part of the Christian life. When the life is vital, contacts with men are vital, and things happen to the men. When I am not having individual contacts, or if the contacts I have are not vital, I need to look to see what is wrong in my relation to Christ, or in my obedience to Him. If my life is Christ-like, it is not self-centered but is constantly reaching out to others. I cannot say, "Go to, now, let me be evangelistic." If I do, I am self-centered, and professionalism takes the place of love. Winning men to Christ is a quality of friendship that grows out of a victorious life. (*A Baptist*)

### **The Christian Community Central**

Perhaps a radiance has been lost from our evangelism, and yet I can't help feeling that we are most of us on the right track.

Especially if we are, as you intimate, giving a good deal of time to the nurture of Christians.

There was a time when it seemed to me that the only thing of importance for the Christian worker to do was to lead individuals to a personal acceptance of Christ as Saviour and Lord. I still believe that that is terribly important, but I now see what I did not see formerly, that individual acceptance of Christ is not enough, but that only the relating of every individual to the Christian community, the church, will suffice. The missionary, coming as he does, from a church with a long history is particularly fitted to assist in the nurture of Christian souls growing into the experience of the Christian fellowship. And the Japanese Christian with his intimate knowledge of life-situations of his fellow-country men is particularly fitted for the task of individual soul-winning, of introducing Christ in terms understandable to those whose ideology is the same as that in which his own Christian faith is rooted. Perhaps this is only a rationalization of my ineffectiveness as a real missionary but I believe not, and for two reasons: First, because the leading of so many of us seems to be in this direction and I do not believe that the earnest seeking of God's will on the part of so many devoted souls has been rewarded by a false leading; second, because I read in the Great Commission that after baptism we are to "teach them to observe all things whatsoever I have commanded you." May we grow in the grace that will enable us to fulfill our calling radiantly! (*Religious Educationist*)

### Demonstrating Christianity

A few days ago I heard a man tell his experience in evangelism. For twelve years he had preached, under handicaps and persecutions with tireless zeal. But finding few permanent results he determined to try *demonstrating* Christianity, instead of preaching it. He started a small factory to make an honest product. Each morning's work began with prayers. However—and here comes the point of the story—working hours were too long and the factory closed on the first and third Sundays only . . . . .



Here is a zealous evangelist whose idea of religion in business is to add "prayers" to a copy of the prevailing methods of exploiting employees. Is it any wonder that this man's evangelistic results were not satisfactory? He had been preaching doctrines about life, but evidently had no idea of putting them into practice. Or perhaps he had no idea of Christian living, but thought of religion as an abstract theory; or of "salvation" as a personal escape from post mortem difficulties, without any bearing upon one's manner of life.

"Bringing men into definite Christian discipleship" must be taken by our evangelistic workers to mean something more than the usual joining the church process, if our evangelism is to result in a living church. Being "born again" does not mean merely to get a new spiritual hope for oneself. It means to begin a new life, a life in which one tries desperately to put oneself under the leadership of the Spirit—humanly impossible as that really is—and so to become an instrument of God in establishing His Kingdom. It means to begin to live differently in *all* our relationship—toward God and toward our fellowmen. It means to do our business secondarily for financial profit and primarily for the betterment of our neighbors—as a demonstration of the Kingdom of God. (*Omi Brotherhood*)

### Implementing Discipleship

After ten years of experimentation with a growing organization of men and boys in the Nippon Seikokwai I have learned one thing about laymen in Japan that seems to me to be no different from laymen in America or England or South Africa. That is this, the layman, young or old, "wants to be stabbed wide-awake". It is not enough to fire away in mass meetings or even in a lot of sermons about the way to a disciplined spiritual life. Men today have to be helped to see the prime importance of setting time aside regularly for God and then dynamited into an understanding that religion is not in a separate compartment, but that it has as much to say about business, recreation, politics, and the problems of every-

day life, as it has in regard to the conduct of a church.

So with Ash Wednesday, 1936 this Seikokwai organization of men and boys—the Nippon Sei Andere Dobokai started a Forward Movement among its own members numbering a few more than 1,000 and offered it throughout the church to men and women who cared to use it. Our enlistment program makes no new appeal. It is not concerned with the organization of any special groups. It has not used any unique formula. It is only the age old call, the call which is as old as the Gospel itself, —the same call which Jesus gave to Peter and James and John—"Follow Me". The Brotherhood issued its call to its own members but also offered it to all men and women of the church. The goal is the enlistment of its own members and all other men and boys and women and girls in the Church in a program which will demand of them that they live as true disciples of Christ and loyal members of His church. In other words, that they shall do all essential things which our Lord and the church have always demanded of those who dare to call themselves Christians.

What are some of these things?

*Turn:* First of all there must be an honest recognition of our individual failures and of the fact that because we have failed, this static condition in the church's progress has set in. *Follow:* We must make a definite decision that our pledge to follow Christ shall be the supreme end and purpose of our lives. Halfway following must cease; compromise must end; spasmodic loyalty must go. *Learn:* It is fairly easy to stir up enthusiasm by the use of various well-known methods, but we must constantly keep in mind that enthusiasm which has no foundation in knowledge is a dangerous state. *Pray:* When the first Disciples saw the results of prayer in the Master's life they asked, "Teach us to pray," He had a hard time doing it, but at last when they had learned the secret they received the power of the Holy Spirit. It is this power that every church in Japan needs today, and it will come only as churchmen and churchwomen learn to pray. *Serve:* When Christ demanded that His followers be servants of

all, He meant all. It must be made clear today that we can't be Christians unless our first motive is service—service in the church, service in our communities, service in professional life, in business and industry, in politics, service to the nation and the world.

*Worship:* A sixth point in our program for Discipleship is the re-establishment of regular corporate worship as an essential for those who count themselves members of the church. *Share:* Most of us give of our left-overs, while the Master calls us to share our all. Only as we learn this shall we open our lives so that God's power can flow through us to bring about a new advance in winning other men to Christ.

Last St. Andrew's Day, the obligatory rededication day for all Brotherhood men and boys, when the vows of Prayer and Service must be renewed, the national Brotherhood launched its members on a ten year enlistment program "to win 100,000 new men and boys to Christ through Baptism and Confirmation." This year it is striving to have 200 of its members win through personal work—man to man—200 new men, young men and boys to Baptism. Next year the goal will be 400 and each year thereafter the number will be doubled. This is the sole work of the Brotherhood in Japan and in the world: Prayer, to pray daily; service, to strive each week to lead some other man or boy nearer to Christ through His church. In the little Forward Day By Day booklet of Bible Reading, Prayers, and Meditation, called in Japanese "Zenshin," it gives its members inspiration and practical guidance along the path. Since Ash Wednesday, 1936, 51,000 copies have been distributed. Samples may be had by application at the headquarters, 5 Rikkyo Daigaku, Ikebukuro, Tokyo. (*Brotherhood of St. Andrew.*)

### Boldness in Preaching

Most of us (I include myself in a good part of this incrimination!) are remarkably hazy as compared to Paul's cut, vest-pocket reply to the Philippian Jailer: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house"; or that of Peter at Pente-



cost: "Repent ye and be baptized every one of you in the name of the Lord Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost."

One senses, as he listens to much of our preaching, a certain amount of soft-pedaling, or pussy-footing, on the subject of sin; a failure to warn men; too great a degree of anxiety lest the speaker should hurt somebody's feelings. Such an attitude is entirely absent in the records of the Jeremiahs, Hoseas, and John the Baptists of other days. But faithfulness in presenting the warning aspects of the gospel message is just as essential in the evangelism of today as it has been in the past, if we are to have results.

These words of Roland Hill deserve to be memorized and meditated upon by every preacher of the gospel: "*Rash* preaching disgusts; *timid* preaching leaves poor souls fast asleep; *bold* preaching is the only preaching that is owned of God"

The late Rev. Masahisa Uemura gave little heed to men's feelings when their souls' welfare was at stake. A brusque remark on one occasion to a host by whom he was being sumptuously entertained, to the effect that said host resembled a hog, in that the only thing he did was to eat and sleep, is said to have resulted, eventually, in the salvation of the man. Of course that was Uemura *Sensei*. Similar tactics used by a cheap imitation of the great preacher might result very differently! But anyhow, we would all do well to cultivate the boldness which characterized this eminent ambassador of Christ.

Too great emphasis in our minds upon difficulties, such, for instance, as that presented by the present nationalistic attitude, without at the same time stressing the power of the Holy Spirit to counterbalance these difficulties, tends to make us timid and apologetic in our witnessing. Difficulties should be a challenge to us to do more praying. The times of the greatest progress of the church have not been characterized by the absence of difficulties but on the contrary by their presence. If these challenges are met by prayer and dependence upon the Holy Spirit they become an asset rather than a liability. We should be encouraged in the face

of all difficulties by the fact that there was probably never a time before when the real heart-hunger and spiritual need was greater and more widespread than it is right now.

I should like to put in a plea for evangelistic meetings of greater length than is customary in Japan. I realize that "protracted meetings" are not in vogue nowadays, but they were the meetings that brought results. It is hardly to be expected that many would be saved as a result of only or two "*Koenkai*". At any rate we might at least try out the meeting of a week or more at the same place, if possible by the same preacher. The point at which I had the most baptisms last year was the one at which we held a tent meeting for ten days. This little country church had eighteen additions through profession of faith. (*A Southern Presbyterian*)

### Surrender of the Will

The writer aims in his evangelistic work to make the love of God in Christ Jesus so real to people that they will surrender their wills to Him, for with any aim less than this the lives of people cannot be brought under the full control of Christ.

Often in the first stages of response to the love of Christ an inquirer becomes radiant with new hope, and finds a new happiness in the idea of living in fellowship with God through prayer. He joins the church and engages in Christian activities, without ever having, in many cases, ever really given over his will to God. The first flush of hope and the entrance into the life of the church are very good, but not till Christ is made Lord of all and the whole life brought under His control, is the person really deeply changed. The following story will illustrate the point:

Mrs. O. who had been a backslider for years made a deep surrender of her will to Christ during the past month. On a certain day in April a friend told personally how she had found freedom during the past year from almost a life time of bondage to certain failures. The result was that Mrs. O. saw herself clearly as being in bondage, and she was challenged to let God show her the root cause. She had tried and tried to forgive someone who had

brought great trouble and suffering into her home but always the old bitterness and resentment came back, leaving her discouraged and without power to face other temptations victoriously. When she heard her friend's witness however, she caught hold of a hope that she could be released from this bondage.

Another person witnessed to Mrs. O., increasing her confidence that deliverance was possible, and at the same time deepening her consciousness that her self-will was rooted in an unforgiving spirit. Towards the end of May the first friend talked again with Mrs. O., giving her hope that God could harness even her shortcomings and make them useful in His work, if she committed them to Him. God had been pursuing her for years in order that He might use her in His work.

The result was that she surrendered then and there the problem of the unforgiving spirit to God. And as it was in this resentment that her self-will had long been entrenched, the decision may well prove to have been a turning point in her life. She also asked God to show her the way to complete surrender and release. The following day when the interview was continued, she talked through the meaning of God's control in all the areas of her life and made a commitment of herself to God in prayer. Thus after many years of trial and failure this poor woman has at last found real reconciliation with God through Jesus Christ and a new joy and power in living a God-controlled life. (*A Small Town Missionary*)

### **A Practical Suggestion**

If I were a Mussolini I would put a ban on these one or two night mass meetings, and these various campaigns and movements that are put on from year to year. I would set aside numbers of the pastors who are good evangelists, relieving them of their pastoral charges for a time at least, and send them out throughout the Empire, giving enough time in each place not only to arouse the people, but to get them clear across the line so that they are born again. Little comes of meetings where people sign cards saying they



would like to study Christianity. If a man is born again he won't have to be urged to study his Bible and pray, etc.; and he will be glad to witness to others if this privilege is laid on him from the start.

One really practical thing that we might do is to invite one or more missionaries who are conspicuously successful at the present time here in the Orient for an evangelistic conference in connection perhaps with our new Fellowship of Christian Missionaries. Some one from China would be particularly helpful, because things there are moving along in evangelism. A person of experience from such a field could give us helpful suggestions concerning the message that is effective, as well as methods. (*Wakayama Ken*)

### **It Can be Done—It is being Done**

Has the Gospel failed to function? Do the changed circumstances of this generation, their more or less new problems, call for new methods and a new message? My answer is a very decided "No." Political, economic and social differences there are, but the fundamental problems of the spirit have not changed from the days of the apostles. Sin is just the same. Read the New Testament list of sins. Underline those which have ceased to exist—if you can find any. Yes, we need the Gospel still.

Do the people listen? I admit that here there are differences. We saw a deeply interested crowd filling the tent recently in a country town. They were listening to the Gospel of a crucified, risen, and ascended Christ, and their deep interest and reverent attention were an inspiration. A later tent mission in a fishing village gave us the same encouragement. The first thing which grips their attention is the burning zeal of the evangelists, who preach as though it were a matter of life or death—which indeed it is. Campaigns in the city bring out smaller numbers. The counter attractions are so numerous and handy. But nevertheless we find on every hand a tremendous interest in the Message which promises and actually provides, a deliverance from the burden of past sins; a peace of heart and the blessed companionship of a Comforter in

this life; and the hope of an eternal Home with the Father beyond. This Message, even today, never fails to produce changed lives.

Are working Christians a possibility? Most positively. The day before yesterday I heard of a young man who had lived a very devoted and godly life, and died leaving behind a magnificent influence. One of his converts deeply imbibed his spirit and followed his methods. Last year this second young man led thirty-eight to Christ, and they are all definite and stalwart souls, not one of them falling away. One of this group, within the same space of time, confined to a sickbed, led eighteen to Christ! This is not in connection with our work. It can be and still is being done. Yes, we need working Christians.

God is beginning to stir up the hearts of His people throughout the world to seek Him again for a revival of Gospel work. He calls for repentance, a confession that we have "wandered from His ways like lost sheep" as a church; a return to prayer and a seeking of the same mighty anointing of power which He gave to the church of the day of Pentecost. Neither programs, press, personality, nor any other "power" can ever substitute for the Holy Spirit. We must get back to the old Message of forgiveness, salvation, regeneration, the Gospel must take precedence over all other pronouncements, whether political, economic, or social.

We must practice what we preach. This is what our Band is trying to do. Our evangelistic appointments are all to the *Gun* as the unit and not to city, town or village. The business of each of our young and old workers, is to bring the Gospel to every home in the *Gun*, trusting the Holy Spirit later to bring out of the people thus evangelized a "church." Our objective is "At least one 'born-again and witnessing Christian' in every village in Japan." Here is our five-fold slogan for today: Every living person to hear the Gospel. Every Christian a worker. Every home a church. Every meal a sacrament. Everything dedicated to the cause of Christ. (*Japan Evangelistic Band*)

### Tent Evangelism

I believe there is a place for tent evangelism in Japan. There is one group of workers that has specialized in this type of work and I have had an opportunity to see some definite results of their work.

I have been preaching to small groups of Christians for several years and have never been satisfied with the slow progress in building up these groups. My problem was how to make an impact upon a town and put across a program that would be far-reaching in its influence, and be able to contact a greater number of people than the few who came to my group meetings. I tried street preaching and distributing tracts from house to house but there seemed to be no perceptible increase in my meetings.

As an experiment I asked the Japan Evangelistic Band to come and hold a series of meetings in the town of Otsu. Six men came and brought a tent that would hold about 300 people. They advertised the meetings thoroughly and gave a very sane presentation of the Gospel. The results far surpassed my greatest expectations. During the ten days they were there, we had an average of over 200 children and about 150 adults every night. Seventy adults signed cards and fifty bought Bibles and song-books. Undoubtedly a number of the names were fictitious but I expect from 20 to 30 baptisms as a result of these special meetings. My expenses amounted to approximately 100 yen. They say that one can not be assured of definite results if the meetings are not held for at least ten days.

Two Board secretaries accompanied me to Otsu while these meetings were going on and were very favorably impressed. One said, "You ought to have fifteen such bands in Japan; then I think you would get some real results in your evangelistic work. This sort of work would appeal to the home church and you would have no difficulty financing it."

One or two Missions are already doing effective work along this line. I refer to the Southern Methodists and Southern Presbyterians in Shikoku. But why couldn't every Mission have at least one



band and launch a rather aggressive campaign of evangelism? This would necessitate the financial backing of the Mission and the co-operation of the Japanese Church. It would be useless to go into towns where work has not already been established or where there is no pastor or missionary who would be able to follow up the contacts made and link up the new converts with the church.

Tent evangelism would do much to revive decadent churches and stimulate them with new life and interest. Numbers would be added to the church and financially it would be in a much better condition. This is one form of evangelism that has been neglected to a certain extent, but if developed, it has tremendous possibilities. (*Northern Presbyterian*)

### Various Opinions and Suggestions

I have been through a large number of evangelistic campaigns during the past twenty years or more and they are all the same. Even the world-famous Kingdom of God Movement was just another. It brought Christianity to the notice of men but brought few new members into the church. We spend too much time in commending Christianity to men, and not enough in bringing them to decisions . . . . How I wish we could get away from the idea that Christianity is a *kyo*, a teaching, inviting the curious, rather than a Way of Salvation open to the discouraged, the downcast and the sin-sick! Most missionaries and pastors spend too much time in preaching and teaching without an objective, teaching just to be teaching, and as a consequence the people listen just in order to listen . . . . .

You cannot expect in Japan the same evangelistic fervor that you find in Chosen, or such as is sweeping whole sections of China today. Japanese Christians, on the whole, come from a different order of society than do the mass of Christians in those countries. When we reach the classes that now make up the believers in Ten-rikyo and other sects, then we will have to curb their evangelistic enthusiasm. The Salvation Army and the Holiness Church have no trouble in keeping up the fervor of their people . . . . .

Evangelism is all right, but is it not more natural and sound to direct it through the existing channels of Religious Education? More people come into the church through the Sunday School than through meetings. With a stronger secondary school department in the Sunday Schools and more effective young people's societies, more organizations like the Brotherhood of St. Andrew, the problem of evangelism for Japan ought to be settled . . . .

As implied in your editorial the matter of bringing men to decisions is a special missionary responsibility, but none of us should hold meetings that are unconnected with the organized church. We should take the members of our classes to church, introduce them to the minister and the church people, and let them from the beginning see that our class or group exists for the purpose of bringing men into the church. Through interviews, prayer, correspondence, we should always keep the matter of Christian decision before our students. It is a sin for us to let young men and women go on and on in classes or church attendance without offering frequent opportunities for decision . . . I think the interminable Bible class for non-Christians is a great evil. We should hold such classes for definite periods of, say, a term of weeks, and then give a chance to decide for further definite study looking toward Baptism. The merely curious should be weeded out unmercifully. It may hurt sometimes, but it was our Lord's method . . . In student work too much effort is spent on college and university men. There is a glamor about it, I know, and much good is done in the way of inculcating Christian ideals, but how many students after the first or second year of higher school are really brought into the church?

One of the early missionaries in Japan gained much fame and many converts by the use of a prayer list. It is a device that may lead to formalism, but it is undeniable that the regular remembering of persons before the throne will keep alive in our hearts the desire to speak to them about their salvation . . . I have found it helpful to give the Christian students in my Bible classes and other groups frequent opportunities to testify and lead in prayer before their non-Christian friends. Before it I have seen *enryo*

vanish away like a cloud before the sun . . . . One of our retired missionaries made a habit of closing every interview with prayer, even in the case of the casual visitor seeking to improve his English. . . . . One missionary in a school made a practice of having a personal interview with each member of the senior class with a definite aim at securing his decision for Christ. . . . One principal holds a series of breakfasts in his home for small groups of the senior class, when he talks quietly to them about the necessity of Baptism and church membership. Such students are baptized at a special service held in the chapel and then transferred directly to some congregation of the church.



# Rural Reconstruction in Miyagi Prefecture

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WILLIAM Q. MCKNIGHT

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Efforts at rural reconstruction by the government have proceeded for several years in Miyagi Prefecture, but modern efforts may be said to have begun with the "self-help" slogan of the Saito emergency cabinet. The Imperial Agricultural Association (*Teikoku Nokai*) established in 1910 has gone about its efforts in a systematic way, emphasizing scientific agriculture, improvement of rural homes, adjustment of rural debts, and encouraging co-operative effort along all lines of rural improvement. However, in Miyagi Prefecture one has the impression that only since the world wide depression have farmers really begun to take the advice of the *Nokai* seriously. At present the position of leadership of the *Nokai* is taken for granted among the younger farmers and meetings held are well attended.

The examples of Reconstruction efforts presented in this paper are limited to three; two of which are under Christian leadership and one that looks to other sources for its inspiration. These are typical of what one may find happening in a score or more localities of the prefecture for the most part, of course, with leadership not officially Christian.

About eight miles northeast of Sendai on the Tohoku main line of the government railway is the village of Rifu. Christian influence has been working in this village for many years and the young men of Rifu were most responsive and eager to the early broadcasting of the Christian message by the Sendai Shinseikwan (News-



(Left) Goat raising, Seino  
Gakuen

(Right) Rev. Mr. Saito and  
two young farmers.



(Left) Compost house and  
farm at Seino Gakuen.

Baptist Rural Reconstruction Work at Rifu.



(Upper) The farm managed by  
Mr. Koji Kimura.



(Left) Akaishi Koseisha.

(Lower) A Children's Meeting.



Seikokai Rural Reconstruction Experiment at Koide Mura.



paper Evangelism Office). It remained for Hisakichi Saito, pastor of the Shiogama Baptist church to organize a group of enquirers into a rural church. At this point the Christian movement of Rifu might well have stopped to take a long breath, just as most rural churches of Tohoku have done, but for the vision of Mr. Saito and the zeal of the young farmer Christians of Rifu. Mr. Saito was a delegate at the Gotemba All Japan Rural Conference in 1931. Although a native of Osaka and in his earlier years suffering the handicap of poor health he has demonstrated that one does not necessarily have to be born on a farm to become a rural evangelist.

By the aid of local subscriptions and cooperative labor a small church was built in Rifu in 1932 and in the same year a rural gospel school was held. This school has been held twice each year since that time and its tenth session was held on August 29-September 1, 1936, with a total attendance of thirty-six, about one third of whom attended all the sessions.

Two years after the first Gospel school was held, a subscription list was started for the purpose of buying a farm in the vicinity of Rifu with the idea that farmers can contribute their labor and co-operative effort at cultivating a farm more easily than they can spare money contributions from their slender purses. The farm was purchased in 1934. It consists of approximately four acres of hill land about thirty minutes walk from Rifu. On this land with the help of church members Mr. Saito has set out young trees of various kinds. This year dry land rice, beans, wheat, watermelons, squash, tomatoes, potatoes, eggplant, corn, *hakusai*, and spinach were among the list of vegetables and cereals raised. Sheds have been built in which are housed pigs, goats, sheep and chickens.

During the years of development it has and will still take much faith and courage on the part of the pastor and his farmer group. Until the fruit trees begin to bear the income of the farm will be small. However, the joy of tasting the fruits of the labor on this farm has been experienced by not only those of the group, but by many visitors to the farm and teachers in the rural gospel school.

The writer accepted an invitation to give a motion picture lecture

at the tenth session of the Rifu rural gospel school. I arrived at Rifu about the middle of the afternoon and found Mr. Saito and two teachers just on the point of departing from the Rifu Church to the *Sieno Gakuen* (Holy Rural School Farm). About ten young men, students of the school, accompanied the party and a few others had preceded us. The thirty minutes walk gave us opportunity to talk with two or three of the young farmers. One was a former acquaintance from the adjoining prefecture. We had met in a previous gospel school and soon found a basis of conversation about the progress of rural evangelism in his community.

We arrived at the farm and found the young men who had gone ahead hauling dirt and stone to fill in a depression in front of the small house on the farm. A rear car, better described to westerners as a "bicycle trailer" took the place of the traditional wheelbarrow as a carrier for dirt. Mr. Saito removed his coat and shirt and fell to helping haul dirt as naturally as if he were filling an engagement in his pulpit.

Near the two room house, built for a caretaker or for occasional group meetings on the farm, we found sheds occupied by one sheep, three goats, and a pig. Chicken houses provided shelter for about twenty-five hens and roosters. In an open pen about seventy small chickens were feeding.

All the young men ceased work to hear a lecture by a young horticulturist from Kwanto Gakuin. The lecture was on the care of fruit trees, a timely subject with the flourishing young trees outside. After an hour of instruction a practical demonstration of how the trees on the farm ought to be pruned kept the attention of the young farmers until shadows warned us of the approaching evening. We returned to Rifu and there the young women of the rural church had prepared a delicious supper the bulk of which was grown on the farm. For desert watermelon—your choice of red or yellow—was served.

After supper the group moved to a larger hall where we showed pictures of the 1935 National Corn Husking Contest of America, filmed for us by the Prairie Farmer. The film was made on the

contest farm near the village in Indiana where the writer spent boyhood days. It was an easy matter to introduce the characters, Indiana farmer friends of long acquaintance, to the crowd of ninety village children and grown ups who attended this public meeting. Secretary Wallace was among those who smiled at the Japanese crowd from the film. After the films President Ando of Shokei Jo Gakko (Baptist Girls' School in Sendai) gave a lecture to an adult group of more than fifty people on the subject "The Way of Life for Young Farmers." Before returning to Sendai we were laden with more fruits of the farm and seen off at the station by the students of the gospel school and Mr. Saito.

Another Christian effort at rural reconstruction is located on the narrow-gauge railway between Sendai, Naga Machi station and Akiho, in Oide Mura, Natori Gun. This experiment is being carried on by Mr. Hikaruni Kimura, a young graduate of Rikkyo Theological School. On a plot of land granted by the village a building sixty tsubo in area (approximately 60' x 36') has been built at the remarkable cost of ¥1,400.00. A local carpenter accepted the work and assisted in keeping expenses down by finding cheap timber from buildings that he had torn down. This building has a large assembly room in which can be seated on the floor a crowd of one hundred fifty or more. It will be used regularly as a kindergarten room and at present houses the Sunday School and daily religious school led by Mr. Kimura. In other parts of the building are rooms for the kindergarten teachers, a small chapel room, living room and bedroom for the pastor.

Mr. Kimura has begun to farm a plot of new land with the assistance of two young farmers. Vegetables and cereals were raised as the first crop this year. As an indication that this work is attracting the attention of the farming community, on short notice recently about forty adult farmers and elders of the village gathered in the afternoon to hear a brief talk on the organization of cooperatives by Rev. Y. Kurihara, Secretary of the Rural Evangelism Committee of the National Christian Council.

Turning from these examples of Christian rural leadership in



Miyagi Prefecture to a small community of forty-five homes at a place called Yagi on the outskirts of Wakayanagi, near the Tohoku Main Line Station of Ishikoshi in the extreme northern section of the Prefecture, we find an example of what is happening in many villages not only of Miyagi Prefecture but throughout Japan

Under the leadership of a young farmer, Mr. Namakuro, by name, there was organized in the village of Yagi ten years ago a *Noka Kumiai* (farmer's cooperative). At that time Yagi was a quarrelsome place with a general row at election time. The union of all factions into one group was not an easy task, but with the help of the local authorities and the *Nokai* at last the organization was perfected.

The first undertaking of this *Kumiai* was not to get money from the government but to find out the nature of the soil upon which the inhabitants of Yagi have to depend for their living. With the assistance of experts, specimens of soil from twenty-two places in the community were analyzed, and conferences were held with soil experts to determine how this soil might be improved. Following the wisdom gained by this advice of technical men, actual experimentation began in 1928.

After learning what their soil was made of, the union next began a study of rural economics, or perhaps "farm budgets" would be more nearly the exact nature of their study. From this they proceeded to organize women's clubs and, recently, children's clubs.

The women's clubs were at first astounded by the suggestion that their kitchens needed improvement. Resentfully some of the women declared that if their kitchens were not kept to suit the men they would refuse to feed the instigators of this outrage. However, the pride of Japanese women may, as is often the case with their western sisters, be turned to aggression as well as to defense. When a few women followed the suggestions and installed the improvements giving more light and cleanliness to their kitchens the movement became popular and a *tanomoshi* (mutual credit society) was formed with dues and a capital fund to be used for the purpose of repairing kitchens.

The homes of Yagi had an average debt of ¥770.00 each when the union was started. The nature of these old debts was for the most part vicious. Local men of wealth loaned money to the farmers at high rates of interest, usually ten percent or more, and farmers kept getting more deeply in debt year by year until the average farmer no longer dreamed of getting out of debt. Paying the interest sufficiently to keep the money lender from foreclosing mortgages and raising barely enough food for the family was as much as such a village could hope to do. Last year taking advantage of the Debt Adjustment Act of 1932 the farmers of Yagi organized a debt adjustment union. Eight families of the village were out of debt at the time of organization, but the spirit of co-operation was sufficiently strong by this time that all of these families joined the union. By patient efforts all debts were adjusted and as a reward the government granted ¥10,000.00 to the union at a low rate of interest. Encouraged by this, the farmers of Yagi have now started a program of saving to put the village out of debt within a certain period of years.

The spiritual fervor of the reconstruction movement in this village is indicated in the creed which the union has adopted and repeats at its regular monthly meeting:

- 1) Respect for the Imperial Family. Reverence toward the gods and the Buddha. Teaching the four virtues: Loyalty to the Emperor, Loyalty to parents, Loyalty to teachers, Loyalty to living beings.

- 2) Elevation of the spirit of neighborly love and cooperation.

- 3) All members of the union swearing to become tillers of their own soil and to work with diligent self-denial.

It will be recognized that the teachings of the older religions of Japan are included in this, but with at least a flavor not displeasing to Christianity.

In conclusion, it may be pertinent to point out that these efforts at rural reconstruction are only in their infancy, and are notable because of their prominence in a surrounding rural environment where such work is exceptional. However, the fact that in a short

time a great deal has been accomplished in these localities gives hope that herein is a method of working, a way of expression of religious truth in the life of rural communities in Japan that the farmers are not slow to understand.

Since this article was written land has been purchased and preparations made for another rural project in the north part of Miyagi Prefecture. This project is to be managed by the writer and Mr. Iwao Mori, a graduate of Doshisha University. It is the plan for the missionary and the associate to locate on the farm in the center of the project.

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### NOT MINE OR THINE

But when ye pray, say *our*—not *mine* or *thine*:  
    *Our* debts, *our* debtors and *our* daily bread!  
Before the thronged cathedral's gracious shrine,  
    Or in thy closet's solitude instead,  
Whoe'er thou art, where'er thou liftest prayer,  
    However humble or how great thou be,  
Say *our*, thy brother man including there.  
    And more and more it may be thou shalt see  
Upon life's loom how thread to thread is bound;  
    None for himself, but man and fellow man,  
Or far or near, meet on one common ground,  
    Sons of one Father since the world began.  
So shall God's kingdom come in might and power,  
    When all can pray, not mine or thine, but *our*.

—Frances Crosby Hamlet,  
In "The Federal Council Bulletin"



# Rural Rehabilitation in Shinshu

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A. R. STONE

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## I.

Rural reconstruction had been discussed in Shinshu (Nagano Prefecture) for several decades; but it was not until the great financial depression of the early thirties that the prefectural government began to consider the matter seriously. Sericulture has been the backbone of Shinshu economic life, and with the tremendous fall in silk prices, concurrent with the world-wide depression, financial conditions in Shinshu became precarious. The large Shinano Bank was declared bankrupt, and with it fell not only many smaller rural banks in the prefecture but also scores of local producers' and credit cooperative associations which had been closely connected with these banks. There was unprecedented poverty and much unrest in the villages; and the government authorities began to take notice and make plans for improvement.

The original prefectural scheme for rural reconstruction was entirely economic in nature. Its main feature was a debt adjustment plan centering in the Industrial Cooperatives (*Sangyo kumiai*). It was purposed to have all agricultural debts, previously due to banks, now transferred to the Industrial Cooperative Associations. This scheme was got under way, and is still in the process of being carried out; but it was not as successful as its sponsors had hoped for, due to difficulties inherent in the nature of cooperative associations. The authorities gradually came to realize that the dynamic behind cooperative associations has to

be a will to mutual-help rather than that of purely selfish economic gain. In their dilemma, they remembered the former Neighborhood (*Rimpo*) Societies, and they felt that if they could only reproduce the spirit of these ancient societies their economic schemes would have sufficient "spiritual" support.

The authorities now declared a policy of "spiritual" as well as economic rejuvenation in the rural communities; and they encouraged Shinto in order to provide the necessary spiritual background of their reconstruction movement. They copied the Christian rural gospel schools, and held many "rural spiritual institutes" along Shinto and nationalistic lines at central market towns. Local village authorities encouraged and urged many young men to attend these institutes, and an incidental result has been decreased attendance at the Christian rural gospel schools and institutes.

## II.

This general economic and "spiritual" program was not sufficiently realistic to be of tangible help to the thousands of poverty-stricken dirt-farmers of the prefecture. The authorities therefore picked out a few local villages in which they would encourage a detailed concrete "Village Rehabilitation Program" (*No Son Kasei Keikaku*). It is our purpose in this section to describe this official rehabilitation program in one of these villages:—the Inasato village near Kawanakajimā in North Shinshu.

It was purposed to center the scheme in the two existing progressive organizations in the village: the Agricultural Association (*No-Kai*), and the Producers' Cooperative (*Sangyo Kumiai*.) Previously, these two organizations had been competing and mutually jealous, and in order that they might be of real use in village improvement, it was necessary to set up a new united organization. The Rehabilitation Plan Committee was organized with members from the municipal office (*Mura Yakuba*) as well as the Producers' Cooperative and the Agricultural Association. The work was now divided so that the Agricultural Association

would give leadership in the improvement of technical agriculture, and the Producers' Cooperative in buying and selling.

The village committee, copying the prefecture, enlarged its sphere beyond that of technical agriculture and economic improvement, and from time to time appointed sub-committees such as "The Living Improvement (*Seikatsu Kaizen*) Committee." During the first year it was realized that a radical change must be made in the cultural life of the village if the farmers are to be able to live like creative human beings; and therefore, social, educational, and religious features are now combined under a third department known as the "Cultural Department" of the improvement program. The primary school principal heads up this new department.

Herewith is an outline of the official rehabilitation plan of the Inasato village:—

#### I. TECHNICAL DEPARTMENT.

(Slogan:—More Intensive Agriculture.)

- a. More land per family.
- b. Increased production yield per acre.
- c. Home produced fertilizers.
- d. Better quality products.
- e. Better Sericulture. (Mulberries, silkworms, cocoons.)
- f. Raising Domestic Animals.
- g. Setting up Sub-Industries.

#### II. ECONOMIC DEPARTMENT.

- a. Cooperative and unified sale of farm produce.
- b. Cooperative and unified purchase of fertilizers.
- c. Cooperative purchase of household necessities.
- d. Debt adjustment.
- e. Smoother adjustment and extension of credit.
- f. A five-year plan for the extension and development of the producers' Cooperative Association.

#### III. CULTURAL DEPARTMENT.

- a. Living Improvement.



(Wedding and funeral customs, housing, dietary, recreation, etc.)

b. Educational Improvement (*Kyoiku Kaizen*)

(Adult education, night schools, etc.)

c. Spiritual Revival (*Seishin Sakko*)

Some features of the above program have been under way for over two years and a successful start has been made, especially in improving technical agriculture.

### III.

The above official government program for Inasato village has much in common with the various programs for Christian rural community parishes which have been advocated for the past six years. The question therefore arose as to what place Christian community programs could or should have in a village with such progressive plans of its own. This question was not merely academic, for the Japan Methodist Church, assisted by a foreign mission board, had picked out the county in which Inasato village is situated as the site of an experiment in building up a "Rural Community Parish," with an all-round community program having religious, social, economic, health and educational features. Furthermore, Inasato village had been picked out as the most suitable village in this Parish in which to initiate and demonstrate the various phases of its program.

The newly appointed director of the Christian community parish, Rev. Toshi Kimata, interviewed the village authorities, the Agricultural Association, and the Producers' Cooperative Association, stating that our purpose was not to duplicate their program, and that we had no ulterior motive other than to help in building up a new rural civilization. We did not wish to work in the village as an outside organization; but we wished to be integrated into the life of the village as an organic part. Mr. Kimata told them that we wished to help and strengthen their official rehabilitation plan, and also to encourage and initiate and take part in improvement plans previously untried in this village. With this under-

standing the village authorities extended a welcome to our Parish activities; and with some trepidation we began to initiate our rural program in Inasato.

Here, a word must be said in passing about the background and organization of this Christian rural parish. For many years there had been Christian contacts and work in this large agricultural county; weekly services had been held in the county-town of Shinonoi and more recently in Inasato village; Christian seasonal day nurseries had been conducted in Inasato and two other villages of the county; and Sunday Schools or children's meetings had been held in five places (including Inasato) in the county. Rural gospel schools had also drawn at least a score of attendants from time to time from this territory. However, these various Christian activities and contacts had been more or less unrelated to each other, and had been carried on by no less than four different Methodist organizations of Nagano city. Thus, although there had been many Christian contacts, there was no unified Christian approach or program for this territory. With the organization of the new "Shinano Rural Community Parish" last year, all of this Christian work was cut away from its various Nagano city connections, and was united under this one parish organization with a resident minister-director. All previous Christian activities were thus united and the way paved for a Christian contribution from within and integrated to the life of the villages. Mr. Kimata not only took charge of the various church and Sunday School activities in the confines of the parish, but he also, as stated above, approached the Inasato Rehabilitation Plan authorities regarding our contribution toward village improvement.

From June of last year, our parish began to take an active share in the village improvement movement. The Inasato seasonal day-nursery was continued, but now under the cooperative management of the village public welfare committee and our parish. Then in the autumn, with the moral backing of the Agricultural Association and the Producers' Cooperative Association, our parish con-

structed a public bakery as our contribution toward dietary improvement and toward the processing of agricultural products. A brick oven, with a capacity of forty-eight pounds of bread, was built; and the farm housewives (none of whom have ovens) brought their home-made wheat flour to be baked into bread, biscuits, cookies, etc. In the first two months, two hundred and fifty families utilized the bakery and 1,010 pounds of flour were consumed. Large groups came to see the oven and baking institutes and cooking classes were conducted. The bakery was asked to provide bread and cakes for the meetings of various organizations, such as Y.M.C.A., Y.W.C.A., Farmers' Club, Sericulture Corporation, etc. The bakery is self supporting as each person bringing flour to be baked gives an extra fifteen per cent. to take care of running expenses.

The bakery is only one piece of work, but it was sufficient for the Christian parish to win the further understanding and trust of the village authorities. Mr. Kimata, the minister-director, has since been named a member of the Cultural Department (social work, education, etc.) of the Rehabilitation Committee of the village. At a recent meeting of this committee, some of our parish suggestions for further self-help and improvement were adopted unanimously by the village authorities; and they have *asked us to take the leadership with their moral and financial backing* in the following enterprises:

- a. Puffing of rice, wheat, corn, etc. for home use.
- b. Canning and preserving of fruits and vegetables for home use.
- c. Brewing of amino acid (used in *Skoyu* etc.).
- d. Provision for a Public Health Nurse.
- e. Printing and distribution of pamphlets on nutrition, diet, and health questions.
- f. Cooking classes and institutes.
- g. Cooperative or public sewing facilities.
- h. Cooperative processing of agricultural products (e.g. straw).



i. A public children's bath.

The above is the immediate program of the social work department of the Christian rural parish; and it is to be done as an integral part of the official Inasato Village Rehabilitation Plan.

The original question, as to the part a Christian organization should take in the official improvement plan, has been answered in this one case by actual experiment. The Christian leader or organization which is willing to be "buried into" the life of the village, and become an integral part of it, can make a constructive and lasting contribution toward village rehabilitation. No public credit may be received; but underneath there is the satisfaction of knowing that an unselfish contribution has been made which would be very difficult without the motive power of religious experience such as we have in our Christian faith. The prefectural and local authorities are quite right in feeling the need of "spiritual" rehabilitation; and one dares to be optimistic enough to predict that the day is coming when our Christian organization will be asked to give positive leadership in this phase of the program as well.



# News from Christian Japan

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Compiled by J. H. Covell

**Board Centennial Celebrated:** On May 7th under the auspices of the Church of Christ in Japan a celebration of the centennial of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. was held at the newly-erected Seminary building in Tokyo. Representing the Board were the Rev. Dr. J. L. Dodds and the Rev. Dr. C. T. Leber, newly elected secretaries who had just completed a tour of the mission fields of the church. Although the mission work of the Northern Presbyterian Church dates back farther than one hundred years, the centennial marks the organization of the first Board directly responsible to the General Assembly of the church, work before that having been conducted under local missionary societies or through the American Board of Commissioners for Foreign Missions.

**School Observes Anniversary:** The fiftieth anniversary of the foundation of the Hokusei Girls' School in Sapporo was observed by a series of ceremonies and entertainments on and around June 7th. The school was first organized by Miss Sarah C. Smith, who is still living in America as an honorably retired Missionary of the Presbyterian Board. In more recent years the success of the school has been due to the efforts of Miss Alice M. Monk, who was principal until three years ago, when she was succeeded by Dr. Y. Niijima, the present head.

**Church Figures for Manchuria:** According to statistics of Christian work in Manchuria at the end of March, 1937 published in *The Christian Daily* (Tokyo), Protestants conduct more schools, but Catholics do more social work, as follows—

	<i>Protestants</i>	<i>Catholics</i>
Schools	32	23
Hospitals	0	12
Orphanages	1	7
Homes for the Aged	0	6

**St. Paul's University Will Enlarge:** Following conferences with Bishop Tucker, who came representing American Episcopalians at the fiftieth anniversary of the organization of the Episcopal Church in Japan this spring,



it has been decided that the university will establish a medical school and perfect other departments during the next fifteen years at a cost of about a million yen.

**Doshisha Elects New Dean:** Prof. Setsuji Otsuka, of the theological and literary departments of Doshisha University, Kyoto, has been named Dean of the University proper, which office had been held by the president. It is reported also that the university has arranged a series of lectures on Shinto doctrine to be given by a professor of the Tokyo Imperial University over a period of a week.

**Dr. Ebina Taken by Death:** Dr. Danjo Ebina, one of Japan's best known veteran educators and long head of the Doshisha in Kyoto, was recently taken by death at his home in Tokyo. He was considered one of Christ's most eloquent servants in Japan, and one of his speeches is preserved on a gramophone record made last year.

**Friends' Girls' School Fifty Years Old:** The Friends' Girls' School in Tokyo, of which Mrs. Toki Toriyama is head, has recently celebrated the fiftieth anniversary of its founding by appropriate ceremonies. This progressive institution has a fine reputation.

**Christian Cultural Association Active:** Japanese Christian educators and other interested persons have established a Christian Cultural Association, with Mr. D. Tagawa, ex-president of Meiji Gakuin, as president. While it was originally designed to promote Christian education in Manchuria, it now administers aid for worthy students and funds for research by scholars. One of its first awards went to a college professor who studied students' ideas about motion pictures.

**Mrs. Uemura Appeals for Support:** Mrs. Tamiki Uemura, whose assumption of the principalship of the Presbyterian Girls' School in Tainan, Formosa, was reported in the April issue of *The Quarterly*, has recently visited Tokyo to appeal for prayers and support. It is understood that when the school applied for permission to raise its tuition fees the authorities replied that such a step was impossible unless the school eliminated from its rules the Christian statement of purpose.

**Y.M.C.A. Buildings for Schools:** Young Men's Christian Association "Old boys" of Keio University, one of Japan's largest and oldest private schools, in Tokyo, are reported to have raised 7000 yen to erect a church building on the campus of the preparatory department at Hiyoshidai, which is a suburb of Yokohama. The foundations have been laid. The Rev. T. D. Walser, missionary to students, has had a long connection with this group. At Seinan Gakuin in Fukuoka a large building is being erected for the Y.M.C.A.

and related activities.

**New Dean for Theological School:** Prof. Isamu Omura, of the faculty of the divinity school at Aoyama Gakuin, Tokyo, has been promoted to the post of Dean, relieving President Abe, who has been acting in that capacity. Dean Omura is an alumnus of the school and also studied in Boston University.

**Salvation Army Splits:** A rival Salvation Army in Japan was reported a year ago. With fifteen junior officers as leaders another revolt has resulted in the formation of a new sect, called the Independent Evangelical Church of Japan. The army's uniform and system will be discarded, but they will try to follow its ideals on the basis of conscience only, one of the leaders states. They aim at methods more in conformity with national conditions, having protested against foreign control. Other charges were a dogmatic spirit, mismanagement, and insufficient reports from the headquarters staff to subordinates. One report stated that in 1931 a command came from abroad ordering the local army to prevent the despatch of the Japanese troops to Manchuria, but this was denied absolutely by the headquarters staff.

**Endowment Started for Kagawa Projects:** The Kagawa Fellowship is promoting a permanent endowment fund to assure the continued support of the projects which Dr. Kagawa supervises and supports, numbering at present thirty-five, in which more than a hundred workers are engaged. The leader is supplying over two-thirds of the annual budget by his own earnings, though he started as an empty-handed "gambler for God." A fine plant for the "Boston Institute," built with funds from Boston, was dedicated in March, named in Japanese "Seijo Kaikan" (purity Institute) in honor of the Puritans. It is connected with the Hanai Church and kindergarten, and is the fourth of Kagawa's settlements in the city. In the Namba slums, Osaka, a new settlement has recently been opened in cooperation with the Northern Presbyterian Mission.

**Methodists Ordain First Deaconess:** At their meeting in March the east conference of the Methodist Church ordained Miss S. Mano as a deaconess, thus setting a precedent. Bishop Baker told the meeting of the nearly consummated merger of the Methodists in the U.S.A., explaining its effects in Japan.

**Plymouth Brethren Open School:** The Japanese group of Plymouth Brethren, called in Japanese, Doshinkai, or "United Belief Society," recently opened a school of college grade in Tokyo under the leadership of Prof. Kenji Igarashi. They offer courses at night in addition to the ordinary work.

**Profitable Cult Meets End:** Tokyo police, according to newspaper reports, recently put an end to a promising business venture in the form of a sect which supposedly combined Shinto and Buddhism, but was nearer a form of nature worship. The names of all sorts of bugs and animals were written on papers and placed on the altar, but a talisman which failed to work led to the discovery of the game. The three leaders had accumulated some \$4,500 in three years.

**N. K. K. Dedicates Building:** On April 10th the Church of Christ in Japan dedicated in Tokyo the new Uemura Memorial Hall, named in honor of their famous leader, the Rev. M. Uemura, and designed to house the denomination's headquarters staff and the Japan Theological Seminary, the largest institution of its kind in the country. The cost was ¥168,614, of which ¥150,000 was a gift from the Presbyterian Board (PN).

**German "Confessing Church" Organized:** According to the Osaka daily *Mai-nichi*, the "Congregation Under the Cross" was organized in Japan during the winter as a branch of the "confessing church" in Germany. It is said to be growing steadily, and includes members of nearly all European nationalities as well as Japanese Christians, with groups in Kobe, Osaka, Tokyo, and other places. The Board of the German Evangelical Church has recognized the Rev. Egon Hessel as their representative and missionary. Mr. Hessel formerly worked in Kyoto under the East Asia Mission, but was dismissed last year, and is now an independent evangelist and teacher and lives in Matsuyama. The group hopes to cooperate with existing churches rather than become a sect.

**Veteran Missionaries Honored:** The Rev. and Mrs. Samuel H. Wainright were the guests of honor at a luncheon at the Imperial Hotel, Tokyo, on May 21st, when more than 200 members of the America-Japan Society, the Christian Literature Society, the Japan Methodist Church, the faculty of Kwansei Gakuin University, and others assembled to celebrate their fifty years of service since coming to Japan. Prince Iyesato Tokugawa presided, and the American Ambassador was among the other prominent guests.

**Christians Stronger in Diet:** The recent election for the House of Representatives resulted in the elevation of thirty-one members who are either aggressive Christians or have a Christian background and connections. Among those victorious were Prof. Isoh Abe, the head of the Social Mass party, Mr. Tagawa, an independent and veteran liberal, and Kagawa's disciple, Motojiro Sugiyama. While there are only some 250,000 Protestant Christians in Japan's population of 70,000,000, this contingent comprises 6.6 per cent of the Diet's membership.

**New Units to Join Christian Council:** The executive committee of the



National Christian Council has recommended to the council that they accept the applications for membership from the Formosan Presbyterian Synod and the missionary group of the Western Baptist Convention (Southern Baptists).

**Miss Keller Widely Welcomed:** Miss Helen Keller, America's famous blind and deaf lecturer and authoress, has made a lasting impression on Japan by visiting many centers and lecturing on behalf of the handicapped. She consistently appealed for international goodwill. While Christians have administered her tour for the most part, her welcome has been most general and spontaneous. In Tokyo the Japan Federation of Religions welcomed her on April 29th at Waseda University, when the president of the institution and the head of the Shinto bureau of the government spoke. A song by the Emperor Meiji was sung by the Tokyo Oratorio Society, carrying the message that it is the true human heart which can communicate with the heart of God. Over a thousand attended. Miss Keller's constant companion was Miss Polly Thompson.

**Soldiers' Souls Enshrined:** Having obtained Imperial sanction, the War Office announced that the souls of 1148 men who fell fighting for their country would be enshrined in the Yasukuni (Nation-pacifying) shrine, Tokyo, on April 28th. Their Majesties the Emperor and the Empress attended the ceremony. The deification of these heroes is the highest mark of honor His Majesty may bestow on any of His subjects. The ritual was broadcast. The extraordinary grand festival lasted four days, and was followed by the ordinary semi-annual three day celebration.

**Study of Social Problems Dropped:** At the annual convention of the East Japan Baptist Convention in Yokohama in May it was decided to change the name of the social department to the social service department, and further to drop from the statement of the purpose of this department the words, "shall investigate social problems and work." The department had been under suspicion by gendarmes for studying what the churches were doing, and made no report to the convention this year.

**Man-power Endangered:** According to the Tokyo daily *Asahi*, some members of the government have been worried lest long hours of work and insufficient conservation of energy hamper productive capacity in industry and national defense. Expansion of the munitions industry, it was pointed out, has resulted in a shortage of skilled workers.

**Priest and Co-op Leader in New Cabinet:** Overseas Minister Otani in the Konoe cabinet is the head priest of a temple in Kobe and the president of the federation of Buddhist young men's associations. He has the distinction of being the first of his profession to become a cabinet minister. Count

Arima, minister of forestry and agriculture, rebelled against the peerage when a youth. At one time he volunteered for work with Kagawa and others in the operation of a consultation office for farmers. He has just resigned as the president of the central federation of cooperative societies, and head of their central bank, a most successful project.

**Illicit Opium Trade Attacked:** Following charges at the meetings of the Opium Advisory Committee of the League of Nations, the foreign office spokesman is reported to have told foreign correspondents that Japanese and Koreans in North China are not engaging in illicit opium traffic under the protection of the Japanese authorities. He said there had been cooperation with the Chinese authorities to suppress the trade in narcotics; that revisions of the laws on the drug traffic were being considered; that efforts by the Chinese authorities to reduce the demand would decrease the traffic.

**Catholics Give Plane to Navy:** Catholics of the Nagasaki Parish recently presented a transport plane to the navy in a ceremony at the Omura Naval Air Corps Headquarters, it is reported. The donation movement started two years ago and has been participated in by more than 50,000 persons.

**National Polity to be Seen on Postage Stamps:** A certain viscount recently pointed out to the government that many postage stamps are inscribed with merely "Japanese Post", and asked if clarification of the national polity does not necessitate a change. The minister of communications is reported to have replied that the government has decided to change that wording to "Great Japan Imperial Post".

**Delegation Attending Student Conference:** Fifty Japanese delegates will attend the fourth America-Japan student conference to be held this summer at Stanford University, California. The organization here is in the hands of the Student English Association, affiliated with the Y.M.C.A., and has government support.

**May Day Parades Forbidden:** In spite of vigorous protests from labor unions, the Home Ministry forbade any May Day rallies, parades, or demonstrations this year. Governors were notified, however, that applications for indoor meetings were acceptable.

**Another Sect Dissolved:** The Hito-no-michi (Way of Man) sect of Shinto, which had been under fire for some months, was finally dissolved in April, when an official of the religion and conscription affairs section of the Osaka Prefectural government delivered an order to the head of the church, Mr. Miki, who was in prison. There were about 600,000 members throughout Japan, with some 100 local churches. The Home Ministry desired the churches to disband voluntarily, it was reported, but would order the cancellation of

permits if the adherents were to refuse to act without compulsion. Continuance of their middle school in Tokyo, however, was favored by the Education Ministry, because it did not teach the doctrines of the group. In the case of Omotokyo the buildings were ordered torn down after dissolution, but in this case the disposal of the buildings was to be left to the congregations, as they were erected with money borrowed from the adherents. The charge against the founder was lese majeste.

**Delegates Will go to England:** Japanese Christianity will be represented at the Oxford conference for the life and work of the church in July by Principal Y. Ichimura, of Nagoya, the Rev. C. Yasuda of Kyoto, the Rev. S. Nishida, of Takamatsu, and Miss T. Kato, of the National Y.W.C.A. staff. At the Edinburgh conference on faith and order in August the delegates will be the Rt. Rev. Bishop C. Sasaki, Mr. Yasuda, and Mr. Nishida.

**Popular Mood Handicaps Evangelism:** An article in the bulletin of the National Christian Council on the evangelistic campaign now in progress comments as follows, "Domestic problems of tremendous moment and international unrest and uncertainty tend to monopolize the mind and the mood of the people to such a degree that Christian work is most difficult. Yet underneath the surface there is an unspeakable sense of lack and a hunger for the deeper and the abiding things of life. On every hand there are unmistakable evidences that this evangelistic movement was brought to birth for such a time as this. In the churches also there is a rising tide of evangelism which makes the movement most timely."

**Evangelism in Manchuria Extended:** The Manchurian Evangelistic League, organized three years ago under the leadership of the Rev. T. Kanei and the Rev. J. Fukui, is extending its work into the Chahar district.

**Japan-China Relations Improving:** Japanese and Chinese Christians were brought nearer together by the visit of five delegates from the National Christian Council. They visited North China as well as Shanghai and Nanking and were welcomed most cordially everywhere. They report that a Chinese group will visit Japan in September. The council is making a serious study of ways and means of strengthening the ties that bind the believers of the two nations.



## New C. L. S. Publications and Reprints

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NAGAO HAMPEI DEN, the biography of one of the most notable Christian laymen of our time, a two yen book, illustrated, by Ishii Mitsuru, is already in its third reprint. So far, the Life of Dr. Nitobe has had the widest circulation among Christian biographies, but the fame of Mr. Nagao and the large number of friends he possessed have made his Life a "best seller", too.

HELEH KELLER JIJO DEN (The Story of My Life), fifth edition, 50 sen, and HELEN KELLER GA KATARU MADE (Letters of Miss Sullivan), third edition, 50 sen, have, of course, had special interest for the public in connection with Miss Keller's recent visit to Japan, her many public appearances and the enthusiastic welcome given to her. The new edition of the former is surprisingly up-to-date, containing as it does a photograph of her and her secretary taken in front of the Imperial Palace soon after her arrival; it also gives her address sent out to the Japanese people on her arrival in this country. The photograph is clear and shows unusually well her way of lipreading by touch.

SEKAI JUNREIKI (A Christian World Pilgrimage), price ¥1.20, by Prof. Y. Hiyane, of Aoyama Gakuin, well known as a writer, is perhaps the first Japanese travel book including so many lands, giving the traveller's observations from the Christian point of view. Some background of education and knowledge is needed in order to appreciate the remarks and allusions, but the style is not difficult, and now that people are becoming more and more international in outlook, these impressions, slight as most of them necessarily are, of Rome, Spain, Geneva, Palestine and other places will be found interesting, and the mentions of church life will supply something which is generally lacking in books of travel. This writer has gone round with the true pilgrim spirit.

KAMI WO AOGU BYOSHO NO SEIKWATSU (God Known on a Sick Bed) (30, illustrated), by M. Asaeda, tells touchingly how the writer found God during his six-year-long illness, in his temple home. He wishes to devote any profits from the sale of this book to the relief and comfort of other sufferers.

There are two small books on the Wesleys, **WESLEY SHODEN** (Life of John Wesley), by J. Telford, translated by the Rev. I. Omura, (50 sen); and **JOHN WESLEY TO ONGAKU** (Wesleyan Music), by Mr. N. Tsugawa, the well known Christian musician, and Mr. S. Noro. (30 sen).

**KIRISUTO KYOKAI NO SEINEN SHOKUN E** (To Christian Youth) is by Mr. T. Takahashi, a Christian layman. Price .50.

**ELSEI NO KIBO** (The Hope of Immortality), by the Rev. W. R. Matthews, successor of Dr. Inge as Dean of St. Paul's, London, has been well translated by the Rev. H. Yashiro. This little book (.50) was based on talks broadcasted over the radio.

**MI NA NO TAME NI** (For His Name's Sake), a collection of true modern stories of victories of faith among women of many lands, has been compiled by Miss L. E. Kirtland and generously published by her at her own expense. The translator was Rev. Takeji Fujikawa. It sells at .50. It fills a need. There is a lack of interest here in the progress of Christianity and the circumstances and sufferings of believers in other countries, due to the long isolation of Japan and to lack of knowledge. Without some personal acquaintance and some power of imagination, it is difficult to sympathize with people far away, living in quite different circumstances. Consequently, a book of this kind about women in India, Africa, Brazil, Korea, etc. is in danger of being voted "dull" unless introduced warmly by someone who really cares. We suggest that some of the stories might be used to read aloud at meetings or working parties for women and girls. It may help to hasten the day when Japanese Christians will feel the loving urge to go forth themselves as messengers of Christ to those who know Him not, beyond the limits of their own Empire, as well as within it.

Schools, colleges and Bible classes will welcome the Rev. F. D. Gealy's **HYMNS IN ENGLISH**, containing 104 hymns, of which 61 have not been published in Japan before in their original language; some of the others are in the **NEW ENGLISH HYMNAL**, which has been so widely used. As the latter is still in demand for schools where it is in use, it has been reprinted lately, but probably will be superseded before long by **HYMNS IN ENGLISH** which, though a little more difficult than the old book, offers an excellent selection of noble hymns and good music. It contains Bible readings and prayers, also. The new book is attractively bound in red and sells at One Yen.

An important publication in English is **BARCLAY OF FORMOSA**, by the Rev. Edward Band, one of Barclay's colleagues. It is written for young people and tells the story of sixty years spent in Taiwan by the great pioneer and churchbuilder, evangelist, saint and scholar. As it was fully reviewed

in the Spring number of the *Japan Christian Quarterly*, the present writer will only add that it confirms in an interesting way the many accounts she used to hear from returned soldiers after Japan took over Formosa, about the native Christians over there. She remembers well how those soldiers, some of whom had previously known nothing about Christianity, were impressed by the difference between the Christian and non-Christian natives and what stories they told of the honesty and trustworthiness of the former. (¥2.50)

Prof. E. W. Clement's *SHORT HISTORY OF JAPAN* (¥3.00), which first appeared in 1915 and has been much used, has come out in its seventh edition, revised, with a long chapter by Mr. Arthur Jorgensen, bringing the history up to last year. The appendix is useful for reference about dates of Emperors, Shōguns and year Eras.

*STUDIES IN THE LIFE OF JESUS CHRIST*, by the Rev. L. S. Albright (¥.50) is another good English book which has been revised and reprinted.

So has a little Japanese book for the instruction of candidates for Baptism, in catechism form, *SENREI SHIGANSHA NO KOKOROE* (ten sen). It was compiled long ago by Canon A. P. Hutchinson and the Rev. Y. Watanabe, has run through eight editions and has reached its tenth thousand.

C. L. S. is agent for *THE JAPANESE ABACUS EXPLAINED*, by Y. Yoshino, (¥5.00). With the help of clear diagrams it teaches the mysteries of the *soroban*, which we see in constant use, though very few of us understand its processes. It is said to be the first instruction book in English and is sure to be fascinating to those fortunate people who are fond of figures!

C. L. S. is also acting as agent for two beautiful books on art, *UKIYOE PRIMITIVES* and *HIROSHIGE*, by Yone Noguchi, each ¥15.00.

Dr. S. H. Wainright's *MS, PRINCIPLES OF PROTESTANTISM*, in Japanese, is almost ready for the press. It is written to elucidate the Protestant point of view, demonstrating that its principles are not merely negative, but that Protestantism is essentially a positive and fruitful form of Christianity. It will be a book of about 250 or 300 pages.

The monthly *KYOBUNKWAN BULLETIN* has developed into a little monthly magazine, *THE INTELLIGENCER*, containing reviews of books and literary information. The June number includes reminiscences of Mr. Nagao Hampei, an article by Mr. D. Tagawa on Oxford and Cambridge Universities, eleven reviews of Christian books and other material. Its price is .05 a copy or .50 a year. No less than 15,000 copies a month are being printed and many are distributed free, but it is hoped that readers will subscribe for it as they recognize its usefulness.

—Amy C. Bosanquet.



# Book Reviews

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Edited by L. S. Albright

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*CHRISTIANITY IN THE EASTERN CONFLICTS* William Paton, Edinburgh House Press, London, 1937, 2/6 net.

Mr. Paton, the secretary of the International Missionary Council, and a keen observer of world currents, spent much of last year in the Orient, in preparation for the coming world conference in Hangchow. "The present volume is both a report on the Christian movement in the Eastern world and an attempt to state some of the matters which the meeting in the Far East will have to face about the world and God".

The first half deals in turn with Japan, China, India and the Near East. The chapter on Japan gives us a comprehensive, and on the whole accurate picture of the present scene, including the strength and weakness of the Christian movement. In viewing the political situation the Britisher's admiration for the achievements of the Japanese Empire is tempered by the clear but kindly moral judgment of the Christian. "We are beholding in Japan the clearest instance in modern times of the regimentation of the state in all its parts round the idea of its own absolute sacredness." Especially in the outlying possessions does the author feel concern over increasing pressure by the state upon the worship aspects of Christian schools. One inaccuracy should be noted where it is said that no religious teaching is permitted in registered schools. This is certainly not true in Japan proper, nor is it true even in Korea in the case of such schools as have maintained cooperative relations with local government authorities. However no one would deny that the situation is grave, for the Christian movement,—both in church and school, and we agree that "only a discipleship both passionate and profound will move this people". Mr. Paton credits the Christian church in Japan with a large capacity for leadership and a comparatively high degree of self-support and maturity.

Concerning Manchuria the reader is told that "this is not the first state in which the establishment of a military authority over a sullenly resentful people has attracted a low type of man to the posts of power."

China presents a bewildering picture of change and growth, full of high

possibilities for good or evil in the Far East. In the Christian movement the schools would appear to exert a larger influence than the church proper. It is often said that China understands schools; she does not understand a church. If this is true it raises the question whether the future of Christianity in this and other eastern countries is to lie outside the organized church entirely. In some recent studies of missionary conditions there is a trend toward viewing this possible outcome as a not unnatural development. The author, on the other hand, compares such a situation to the overtones of a temple bell which inevitably die away when the actual striking of the bell stops. The church is the bell.

In China, too, a swiftly solidifying nationalism is confronting Christians with the looming possibility of persecution or even martyrdom. Mr. Paton seems to feel that the same situation exists in Japan. In India the forces of change are seen in economic as well as political areas. Nationalism here takes quaint forms, as for instance the placing in the place of worship of a great temple a map of Mother India! A very hopeful view is taken of the Christian church, both as to its vitality and as to the variety of its work.

To one unacquainted with the religious situation in Moslem lands it comes as something of a shock to learn that in no country of the Near East except Iran is there such a thing as a Protestant Christian Church, or that never in eighteen centuries have there been so few individual Christians in Turkey as today. One gets a vivid sense of the terrific difficulties facing the Christian in these countries.

In the second part of the book there is an able treatment of the subjects of the Christian Gospel, the Church, Community and State, the Life and Witness of the Church, and the Church and the Social Order. These are the themes to be dealt with at the Hanchow Meeting, and their penetrating and discerning study by Mr. Paton should do much toward quickening the interest and preparing the minds of Christians throughout the world.

—Charles Iglehart

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*EAST AND WEST—CONFLICT OR COOPERATION? Basil Mathews,  
Editor, S. C. M. Press, London, 1936. c/6 Net.*

Between the east and west we already have an intertangled web both of conflict and of cooperation. It is of the utmost urgency that the coming generation of youth should be able to view the world scene with some clarity of understanding, and should give themselves to the task of aiding the forces of cooperation rather than those of conflict.

This is the double purpose of the book under review. It is a symposium, consisting of nine chapters contributed by nine youth-leaders of worldwide reputation, and edited by the brilliant pen of Basil Matthews. The names of the writers comprise a Hall of Fame in the field of Christian world statesmanship. Dr. Kraemer, Professor Latourette, Kenneth MacLennan, Nichol Macnichol, Soichi Saito, Professor Taylor of Nanking, Sir Frederick Whyte, Miss Woodsmall, and Dr. Mott together cover a wide area of authoritative study of the present trends in the political, economic, cultural and religious life of the different peoples of the earth. The book grew out of a meeting at Geneva preliminary to the conference held in Mysore, India, in 1936 under the auspices of the World's Alliance of Y.M.C.A.'s.

Written with Christian candor, but with a spirit of hopefulness it is an excellent handbook of current conditions throughout the world,—particularly the Eastern world,—and an aid in “trying to carry through a world-wide process of experiment, and of discussion, of thought, and of prayer through which the new generation may discover how to face effectively and in the long run victoriously the unsolved problems that press in upon them everywhere”.

One notes with interest the editor's analysis of “four massive new blocks of authority that transform the whole perspective of the world and its future” they together with the new autonomous British Empire, are: the United States, Russia, Japan and Latin America.

The entire treatment shows a deep sympathy with the struggle of youth as it grapples with decisions that mean life or death to an ordered society, and it is marked by confidence that this struggle “carried on under conscious submission to the guidance of God will release in the life of man transforming streams of power that may well change the channel of history.”

—Charles Iglehart.

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*THE LAND OF MILK AND HONEY, Toyohiko Kagawa, Hodder & Stoughton, London.*

Dr. Kagawa's second epic of Japanese rural and industrial life is now available in English. While his “Grain of Wheat” was still being widely read and was drawing crowds in its picture form, the “Land of Milk and Honey” began to come out serially in the organ of the Young Men's Associations of Japan. It ran the circulation up from three hundred thousand to well over a million, and did perhaps more than any other one thing to create a wide, popular interest among the rural people of Japan in the type of co-operatives advocated by Dr. Kagawa. It is the dramatic counterpart of the



same author's "Brotherhood Economics," reviewed in our last issue.

The curtain rises on a famine-bitten village in Fukushima Ken. Tosuke, the young farmer-hero leaves the hopeless home and strikes off over the mountains on foot to Nagano, where Suzu-ko the geisha-heroine weaves her thread of romance into the story to help carry the brave theme through to its triumphant ending. Corrupt politicians, disorderly houses, fake co-operatives, gangsters, kidnappings, pan-handlers, red-groups, cheap lodging-houses, grilling police, hospital and jail, these and many more furnish the background for the odyssey of our Tosuke, whose experiences and travels carry the reader through a panorama of wholesome cooperative projects ranging from production and consumption to medical care, financial credit and land tenure.

In Tokyo one recognizes the familiar outlines of all the Kagawa institutions, and even the thinly disguised faces of well-known workers. Back into Fukushima the scene swiftly shifts, with local customs of marriage, birth and death, of house-building, care of the sick, tenant-landlord affairs and religious festivals following one another in quick succession. Always there is action; always opposition to the altruistic but realistic cooperative program; much gloom and many despairing situations, but in the end a complete acceptance by the community. It is an engaging scenario, with a large cast of over sixty characters, and with breath-taking action on almost every page. It should lend itself splendidly to moving-picture treatment in the future, and thus to even wider influence than in the book form. Miss Marion Draper's very fine rendering remains true to the original text, without losing the flexibility and rhythm of good, colloquial English.

—Charles Iglahart.

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## Books by Karl Barth

*CREDO.* London, 1936. 203 pages.

*THE RESURRECTION OF THE DEAD.* London, 1933. 223 pages.

*THE DOCTRINE OF THE WORD OF GOD.* Edinburgh, 1936. 575 pages.

*THEOLOGICAL EXISTENCE TODAY.* London, 1933. 85 pages.

*GOD IN ACTION.* Edinburgh, 1936. 143 pages.

1. Karl Barth's "Credo" receives its title from the first word of the Apostles' Creed in Latin, which it takes up for discussion phrase by phrase. The sub-title of the book is "A Presentation of the Chief Problems of Dogmatics with Reference to the Apostles' Creed." However, the Credo is not

identical with Dogmatics, though the two are closely related as to "meaning, aim, and essence." "Credo (I believe) at the head of the symbol means first of all quite simply the act of recognition . . . . of the reality of God in its bearing on man." "When God's reality, as it affects man, is recognized by the Church in the form of definite cognitions won from God's revelation, then there comes into existence in this *eo ipso* public and responsible recognition a confession, a symbol, a dogma, a catechism; then there come into existence articles of faith. When the individual says in the sense of the symbol, credo, he does not do that as an individual, but he *confesses*, and that means—he includes himself in the *public* and *responsible* recognition made by the *Church*." "Confession is always concrete, historical decision, a *battle action* of the *Church*, which thinks that it hears, in various convictions and doctrines cropping up within its pale, the voice of unbelief, false belief, or superstition, and feels compelled, along with the 'Yes' of faith, to oppose to it the necessary 'No'."

But "because the Church must again and again understand its Confession anew and because it is again and again confronted with the necessity of confessing anew, it requires Dogmatics alongside of the Confession. There is no other justification for Dogmatics." "The special characteristic of Dogmatics is that it wants to understand and explain itself." But "lecturing on and studying of Dogmatics are a *public* and *responsible* action" and function of the Church. "The private character of the professor of Theology, his views and insights as such are matters of no interest." The material of Dogmatics is the Church's proclamation, which is based upon "the prophetic and apostolic witness to revelation, as that witness speaks through the Holy Spirit to our spirit." And the function of Dogmatics is "the scientific examination of the Church's proclamation with regard to its genuineness."

"And in Jesus Christ, His Only Son"—Barth sees in these words "the great centre of the Christian creed," and in "the clauses that deal with the death and resurrection of Jesus Christ the centre within this centre." To this he adds, "The work of New Testament exegesis shows no clearer result than this: that from all sides the witness of the Apostles and Evangelists pours in upon this centre." At the same time, in somewhat tragic note, he declares that "it can be asserted and proved with the utmost definiteness and accuracy that the great theological-ecclesiastical catastrophe of which the German Protestantism of the moment is the arena, would have been impossible if the three words *Filium eius unicum* in the properly understood sense of the Nicene trinitarian doctrine had not for more than two hundred years been really lost to the German Church amongst a chaos of reinterpretations designed to make them innocuous." To this he adds a final warning to the evangelical Churches, and especially the theological faculties of other

lands.

Concerning the incarnation: "We know of no divine necessity on the basis of which the Word *had* to become flesh. And we have absolutely no knowledge of any human possibility on the basis of which the Word *could* become flesh. We can only know of the actuality: the Word *became* flesh. We can only—and this is the work of faith—seek to *follow* this becoming, to follow this way, this event as such."

Similarly of the resurrection: "Christian faith is not to be understood as idealism that has succeeded in discovering light in darkness, life in death, the majesty of God in the lowliness of human existence and destiny. On the contrary *that* light, *that* life, *that* God are acknowledged by Him Himself Who without any human aid and against all human expectation, as light broke through the darkness, as life overcame death, as God triumphed in and over the lowliness of human existence and destiny. *Resurrexit* means—*Jesus is conqueror*."

The incarnation and the resurrection then are evidently related to the omnipotence of God referred to in the First Article of the Creed. "It is just his lordship over life and death that is the *omnipotence* of God the Father." "Infinite potentiality in itself and as idea is an empty conception under which no one has ever yet seriously imagined anything, because it simply cannot be done." "It is the revelation of the Father through the Son in the Holy Spirit which reveals to us this, the real omnipotence."

2. "The Resurrection of the Dead" is a sort of running commentary on the First Epistle to the Corinthians. Its thesis is that Chapter 15, which deals with questions pertaining to the resurrection and a future life, "forms not only the close and crown of the whole Epistle, but also provides the clue to its meaning, from which place light is shed on the whole, and it becomes intelligible, not outwardly, but inwardly, as a unity." Accordingly, even when Paul is dealing with concrete practical problems in the Corinthian Church he is doing so primarily with a view to a negation and repudiation of everything that is of human origin. So with the problems that are successively discussed: Christian gnosticism, outbreaks of unbridled vitality, questions of libertinism and asceticism, freedom based on Christian knowledge, human arrogance, and even the manifold arbitrary development of spiritual gifts. "Paul sees in these conditions man rearing himself up—Christian man, but man nevertheless—rearing himself up against God. And in this he now perceives not only a danger, but plainly *the* danger."

Paul reproaches the Corinthian Church "with the fact that the human, the vital, the heroic or even colossal, the individual arbitrary elements, which are mixed up in its Christianity, as in every other human phenomenon, are in process of growing with rank luxuriance, and becoming an end in themselves." He tries to show them that everything must be referred to the side



of God as its source and for its significance. "Knowledge puffeth up." But, says Barth, "the true God, known as distinct from all other gods, rejoices less to be understood as Object, than in *allowing* Himself to be understood as *Subject*, that *He* is right and not man."

Paul seeks "to enforce the preaching of the Cross against all the religious vivacity of the Corinthians in its remorseless negativeness as the insoluble paradox." In his recital of the common Christian witness, between the words "died" and "rose again," stands the statement "he was buried," "the unambiguous banal historical fact" which "makes the case of Christ equally doubtful with all human earthly things in general." This is "the *last* word that can be said on the basis of historical observation," and marks the utmost frontier of the purely human. The finality of the stark cold fact of death no pious imagination and no loving sentiment can hide. No word comes back across that frontier unless it comes as a revelation from God. But just here sounds the triumphant note of the Christian tradition: he who was "buried" has "*appeared*" to Cephas and to many others. "Paul was not concerned to name the greatest possible number of witnesses for the purpose of adducing the 'historical proof,'" nor does he give any indication as to what they may have *seen* or in what manner. The significant thing is that "He, the crucified and risen Lord, *appeared*, the boundary of history and of mankind, the end and the beginning in one." "Only the appearance, that which He did, is . . . . . the central substance of the gospel which Paul himself received and delivered, and to which it is his present intention to recall the Corinthians."

3. "The Doctrine of the Word of God," while a considerable book in itself, is only the beginning of a projected comprehensive work on Church Dogmatics, this being the first half of Vol. I on Prolegomena. Obviously no review of the present compass can hope to do justice to such a work. But neither may it be omitted from any group of Barth's books.

After the Introduction, which deals with "The Task of Dogmatics" and "The Task of the Prolegomena to Dogmatics," Chapter I is a discussion of "The World of God as the Criterion of Dogmatics." The remainder of the book is taken up with the doctrine of "The Triune God," this however being only Part I of Chapter II on "The Revelation of God."

This book, as is the case with most of Barth's books, is not easy reading. As the translator says: "It should be read slowly and digested; the 'difficulty' will vanish, and the reward be great." Of the latter part of the book also he says: "The original is undoubtedly the greatest treatise on the Trinity since the Reformation, by one whose faith has been put to the touch and come out the stronger."

The volume contains a wealth of quotations from a wide range of sources, ancient and modern. Of these Barth himself says: "If I have

mostly reproduced *in extenso* the passages adduced from the Bible, the Fathers, and theologians, this was done not only out of consideration for the many, who might not have the books used handy, but because I wished to give all readers an opportunity, more directly than would have been possible by mere references, to hear the very voices which rang in my ears as I wrought out my own text, which guided, taught, or stimulated me, and by which I wish to be measured by my readers."

Barth's treatment of the doctrine of the Word of God is comprehensive, profound, and stimulating. Only a few echoes may be given here:

"Church proclamation is the raw material of dogmatics. But it would be a fatal confusion to think of asserting the opposite also, that dogmatics is the raw material of Church proclamation." "Proclamation must exist as the execution of the divine behest to the Church. Dogmatics must exist because proclamation is fallible human work."

"It is the miracle of revelation and of faith . . . . when for us man's language about God is *not only* man's language, *but also and primarily and decisively* God's own language." "Without depriving the human side of its freedom, its earthly substance, its humanity, without dissolving the human subject or turning its action into a mechanical event, God is the subject from whom the human action must acquire its new, true name." "God and the human element are not two factors operating side by side and together. The human element is the thing created by God. Only in the state of disobedience it is the service of God."

The Word of God takes the threefold form of proclamation, Scripture, and revelation. But "there is no distinction of degree or value between these three forms. For so far as proclamation rests upon recollection of the revelation attested in the Bible and is therefore the obedient repetition of the Biblical witness, it is no less the Word of God than the Bible. And so far as the Bible really attests revelation, it is no less the Word of God than revelation itself. By becoming the Word of God in virtue of the actuality of revelation, the Bible and proclamation are also the Word, the one Word of God within which there can be neither a more or less."

"There must be a written Word, a text, if there is to be a real canon distinct from the life of the Church herself." Without such a norm of objective validity the Church would simply become "engaged in a dialogue with herself," and would not possess that by which she could measure her own life. The Bible is "the deposit of proclamation made in the past by the mouth of man," but it "is God's word so far as God lets it be his Word, so far as God speaks through it. . . . The statement, 'The Bible is God's Word,' is a confession of faith, a statement made by the faith that hears God Himself speak in the human word of the Bible." "This real or Biblical canon is in a process of continual incorporation into the life, thought, and language

of the Church, so far as the Bible is continually understood afresh, and therefore explained and interpreted." Bible exegesis therefore must be left entirely free and unhampered by Church authority, "not for the sake of free thinking, but for the sake of a free Bible."

Of the three forms of God's Word "revelation is the form which establishes the other two." "If 'written' and 'proclaimed' signify the twofold concrete relation in which the Word of God is spoken to us, revelation signifies the Word of God itself, the act of its utterance." It is not simply a word of mouth, but *event*. "To say revelation is to say 'The Word became flesh'."

4. "Theological Existence Today" perhaps had better be named by its sub-title, "A Plea for Theological Freedom," inasmuch as the former has become the name of a series of pamphlets, of which this is but one. A publisher's label gives a still more exact title, "The Nazi Revolution and The Church in Germany." This gives a clue to the circumstances under which it was written. A note on page eleven enumerates five events of "today," June 24th, 1933, all of which involved an increasing secular political control of the Church.

In this pamphlet Barth breaks his accustomed silence on the current situation with a bold and vigorous analysis of the issues involved. He has however no practical program to offer and no policy to advocate. He speaks rather to the Church and her theologians, urging them to be true to their own nature and calling, and to resist "the mighty temptation of this age" to forget the intensity and exclusiveness that the Divine Word demands. If reform of the Church is necessary it "ought to spring from the internal requirement of the Church's life itself; it ought to issue from obedience to the Word of God, or else it is no reform of the *Church*." Clearly the current reform movement came from no such necessity, but from the outside. Barth quite realizes the difficulties and the losses involved in the impending conflict with the "Totalitarian State," but he unequivocally declares: "Church and Theology are the frontiers, the bounds of the State. They are this for the salvation of the people: *that* salvation which neither the State nor yet the Church can create, but which the Church is called upon to proclaim. The Church must be allowed to be true to her proper pragmatic function, and be *willing* to be true."

5. "God in Action" might seem to give hope to those who would like to have something "practical" from Barth, something like a social application of his theology. But the book is no such thing. It apparently takes its title from a phrase in a parable used in the first lecture. Its first words read: "On the battlefield it has happened that the enemy (i.e., God) with overwhelming superiority has gone into action (i.e., against man for man's salvation)."



The book consists of five lectures delivered on various occasions and originally published in pamphlet form. Together however they form an excellent and comparatively simple summary of some of Barth's principal lines of thought. The first three lectures, on "Revelation," "The Church," and "Theology," especially answer to this description. The fourth lecture, on "The Ministry of the Word of God," makes such abundant and almost exclusive use of the Epistles to Timothy and Titus as almost to constitute a commentary on those writings. The fifth lecture, on "The Christian as a Witness," is the discussion of six theses in which Barth has summarized his insights into the teaching of the Holy Scripture on the concepts of witness and testimony.

The Appendix to this book, as also that to "Credo," is a stenographic report of discussions following the lectures. Here are to be found some interesting personal glimpses, seldom to be found in his writings, which give a partial insight into Barth's own situation and the development of his theology.

The final word here will be to state that which is already obvious, that this review has sought merely to give an idea of the character and contents of the books under consideration. This has been done by as far as possible allowing Barth to speak for himself. It is hoped that he has not been misrepresented in the rather arbitrary piecing together of fragments. To attempt a discussion, a criticism, and an appraisal of Barth's theology would obviously carry us beyond the limits of the present undertaking.

—John K. Linn.

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## Church and State

- CHRISTIANITY AND THE STATE.* S. Parkes Cadman. Macmillan, 1924.  
*CHURCH, COMMUNITY AND STATE.* J. H. Oldham. Student Christian Movement, 1935.  
*CHURCH AND STATE ON THE EUROPEAN CONTINENT.* Adolf Keller. Epworth Press, 1936.  
*CHURCH AND STATE IN CONTEMPORARY AMERICA.* W. A. Brown. Scribner's, 1936.

The problem of the relation between Church and State is as old as Christian history and as new as this year of grace, 1937. Indeed recent developments in Europe, Asia and America have brought this question into the very forefront once more. In Soviet Russia, Turkey, Germany, Italy, Spain,

Mexico and Ethiopia it is acute today and it promises to become acute in Japan, in England and America in the near future.

In Soviet Russia the state has virtually destroyed the organized Church and driven its remnants into exile. Nationalist Turkey has undertaken to secularize the state, placing paralyzing restrictions on Mohammedan and Christian religious workers. Nazi Germany is engaged in a bitter struggle with the Roman Catholic and Confessional Churches, in which any compromise seems impossible now. Fascist Italy has made a peace with the Vatican by which the Roman Church gained territorial sovereignty and spiritual subservience giving up coveted rights at home for the doubtful privilege of a monopoly of mission work in Abyssinia. Spain is in the throes of a life-and-death struggle, in which the Catholic Church is definitely allied with the rebels against the state. Mexico has felt compelled to humble the Roman Church in order to preserve the state for progress. Ethiopia has been betrayed equally by the Italian State and the Roman Church.

Meanwhile in Japan, Shinto and Buddhism are seeking alliances with nationalist elements against each other and Christianity, and Korea, Formosa and even Manchukuo are feeling the pressure of the state in matters of religion—in worship and in education. The recent constitutional crisis in England was a revelation of the anomalous position of the Church of England in relation to the state and of sources of friction long thought to be impossible of recurrence. In the United States and Canada the problem of public schools without adequate religious training versus Roman Catholic parochial schools demanding state subsidies has not yet solved to the satisfaction of either party.

Under these challenging circumstances the forthcoming conference on Church, Community and State at Oxford University this summer, is most timely and of the utmost importance for the entire Christian world. Particularly since this conference has made unusual efforts to prepare the delegates and the general public to appreciate the issues involved and to make the most of the discussions and subsequent publicity. This undertaking of the Universal Church Council for Life and Work is specially important in view of the meeting of the World Conference on Faith and Order to be held in Edinburgh this year and the International Missionary Council to be held at Hangchow next year.

Dr. Cadman's book was written long before the above Conference was projected, but it provides an excellent introduction to the problems involved. The book grew out of a series of lectures given at the Pacific School of Religion under the Earl Foundation, representing the ripe fruit of long interest in and deep study of this phase of Church History. Dr. Cadman's analysis is carefully done, with a wealth of illustration and insight, of balanced judgment and striking aphorism, of which two or three samples

must suffice. "Too often Protestantism handed over to civil magistrates the autocratic power it had wrested from ecclesiastics. The superfluous baggage which it brought out of the house of bondage hampered it for a prolonged period. Many of its political and theological ideas continued their subservience to archaic beliefs and methods of inquiry." "Yet if the failure of Mediaevalism is traceable to its attempts to transform the Church into a secular society, the failure of Protestantism is not less traceable to its attempts to make the Church subservient to secular society." "The revolt against the unconditioned State has begun." The book is literally packed with such striking and thought-provoking sentences.

Dr. Oldham's booklet of only 48 pages was written at the request of the Universal Christian Council by way of explanation and preparation for the work to be undertaken at Oxford. It does not attempt to do more than to raise and state clearly some of the problems to be dealt with. By way of introduction to this purpose, there are paragraphs or short sections on "Expansion of the Functions of the State," "The Totalitarian State," "The Secular Mind," "The Christian Hope," and "A World Conference of the Churches." Among the definite problems raised are:—(1) The distinction between convictions regarding the state based on the Gospel and convictions growing out of social or political philosophies, and therefore common to Christians and non-Christians, (2) The distinction between the attitude toward these problems to be expected from Christians and non-Christians, (3) The question of the nature of liberty and its relation to authority. "Why is it that people are so eager to-day to find some authority to which they can wholly surrender themselves?", (4) "The profound difference between the German system of ideas in regard to politics, history and ethics and that of western Europe and America," pointed out by Ernst Troeltsch. (5) "The question of how far the relations between groups are comparable to those between individuals and whether the same standards are applicable directly to both," etc. Dr. Oldham closes with the question which the Oxford Conference is set to answer, "Has the Church a Living Word for these Times?"

Dr. Keller's book developed out of the Beckly Lectures which he gave in place of Arthur Henderson. Presumably he chose his own subject. Certainly the theme is one with which Dr. Keller is thoroughly competent to deal. Connected with the Oecumenical Movement since 1920, resident in Geneva, with access to the Library of the League of Nations, travelling frequently and with friends in almost every European country and all the Evangelical bodies and the Orthodox Church and a ready knowledge of European history, philosophy and literature, Dr. Keller could attempt what few others would dare essay. The result is a remarkably clear and readable outline of the present-day mood of "lost security" on the continent, the revolutionary movements of the recent past, the emergence of new states and



their ideologies, the varied relations between church and state, the church policy of the revolutionary states, the reaction of the Churches in these revolutionary states, and the significance of the problem for the Oecumenical world.

Two quotations will help us to appreciate Dr. Keller's insight into European situations and his own style. "The modern revolutions, and the Fascist more than the others, have re-emphasized the significance of personality in history, and realized the mystical relationship between leaders and masses." "National socialism evidently sees the new Austrian State, restored by the Roman Catholic Church and protected by the Vatican, as a Roman Catholic bulwark against the totalitarian claim and the political extension of the Hitler State." The relevant documents are referred to or quoted where necessary, and there is a very full bibliography to complete a most excellent book.

Dr. Brown's name adorns the last book in our series, and he actually wrote the manuscript, when it was found that the large committee set up by Department of Research and Education of the Federal Council of the Churches of Christ in America, could not produce a homogeneous report even through its Executive or Drafting Committee. Moreover two years was found to be insufficient for the study, an additional four years being required to assemble, sift, arrange and edit the vast amount of material secured.

The book is divided into three parts:—"Church and State in the World Today", "Church and State in Contemporary America" and "Church and State in the World of Tomorrow". There are five appendices and a classified bibliography. This too is a large book, and one cannot possibly give a digest of its contents. Suffice it to say that it is interesting, informing and stimulating. On the range of the church's responsibility and appropriate methods we read, "If, as Christians believe, it is God's will that justice should prevail in men's social relations, as well as in their individual lives, they must desire that that conviction shall find expression in legislation, since legislation is the way in which social ideals are given practical effect on a large scale." That suggests that the Church should use the machinery of the state to give effect to its own ideals.

But as far as the Protestant Cause is concerned we are confronted with churches rather than a Church. In this connection an interesting footnote appears on page 263. "It is a fair question whether the Protestant churches as at present organized can provide all the discipline that is needed; whether we shall not need to make place in the theory of Protestantism, as well as in its practice, as the Roman Church has long found it necessary to do, for specialized groups, like the medieval orders, through which in ways congenial to the genius of our Protestant ethos those who would make earnest with the business of Christ may school themselves for the more diffi-

cult tasks which his service requires. It may prove that in this way and in this way alone it will be possible for Protestants to solve the conflicting claims of the church and the sect which have been our constant companions in our study". That suggests Protestant union by comprehension and specialization rather than regularity and uniformity. But it leaves the state-relation an open question, for the reader's own study, as we wish to do.

*L. S. Albright.*

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## Short Notices

*THE LAND AND LIFE OF JAPAN.* Kathleen M. Shepherd, Edinburgh House Press, London, 1937, pp. 144. 2s, net.

Miss Shepherd, of the S. P. G. Mission in Hiratsuka, Kanagawa, contributes this study-book on Japan, which is numbered four of the "Land and Life" series issued by the publishers. She has adopted a semi-fictional treatment, devoting the first half of each chapter to the life of the Take-moto family and their connections, the second half to a thoughtful interpretation of the same. In this manner, she travels through the usual field: Village Life, the Land, the People, the Whirlpool of Thought, Industry and Commerce, the Outposts of Empire, with a prologue on the Japanese Spirit and an epilogue on Whither Japan. She follows an old road, but in a refreshingly convincing way. Only where her students discuss religion does she appear to put her own thoughts and ideas into the mouths and minds of her characters. She is critical but sympathetic, with a good word even for Mother-in law; she shows the inevitable tragedy and pathos as well as the joys and hopes of the common people of Japan; she makes her people live by showing their daily life; they speak as people of their class should speak, with no romanticizing about "honorable this" and "august that" and other tricks of direct translation that some authors use to give an air of mystery to their tales of the Orient. Most of all she is accurate. She does not indulge in generalities or sweeping statements, but in both the fictional sections and their interpretation, builds up her picture by means of carefully selected facts. Especially has she observed Japanese village and home life down to its smallest detail. The reviewer read this book in one evening, and at the end wished it had been three times as long. A full-length book on village and town life by Miss Shepherd would be a contribution to our literature on Japan.

*FROM BUDDHA TO THE CHRIST.* Taisei Michihata, Translated by P. A. Smith, Church Publishing Society, Tokyo, 1937. pp. 239. ¥2.00.

A six-year old acolyte in a temple of the Yuzu Nembutsu sect, like Samuel of old, is awakened by the voice speaking to him. He wakens to see a female form standing by his pillow, urging him to be earnest in his religious life. Years later, in the home of a missionary, G. W. Van Horn of Osaka, he recognizes that face in a picture of the Virgin Mary, and feels that his spiritual pilgrimage is nearing its end. Between these two incidents lies the story of a spiritually sensitive soul searching for the "Great Lord of the Universe." This book is the autobiography of Taisei Michihata, once a Buddhist priest, now a Christian pastor and an influential writer on religious topics. Throughout his experiences in a Buddhist training school, as a touring evangelist, and a temple priest he was never disobedient to the "heavenly vision." Sometimes in desperation he would be about to give up the search when the voice would come again saying, "Stop, have you forgotten the vision?" (p. 30) He went on, outwardly repeating forms and ceremonies which had ceased to have meaning to him, inwardly seeking for spiritual reality. He tried yoga methods, meditation, fasting and other forms of austerity; he sat for hours naked before an image of Buddha while hungry mosquitoes were drinking his blood, but he arrived at the age of twenty-eight without being "able to attain to any real spiritual life of any kind." It was a commonplace path that led him to Christ: the hymns sung by a Methodist congregation next door to his home in Sapporo, the deep spiritual air of the student Y.M.C.A. meetings in the university, the contrast between the Buddhist and the Christian services in Dr. Taylor's hospital, a lantern procession by members of the Temma Congregational Church, Osaka, a chance encounter with Dr. and Mrs. G. W. Horn, Presbyterian missionaries, at Nakanoshima Park—trivial events in which he later saw the directing hand of the Holy Spirit. Once introduced to Christianity, he attended various services—Presbyterian, Congregational, Anglican, Roman Catholic, the latter appealing him strongly except for the use of images in worship. He graduated from the Presbyterian Evangelistic Training School in Osaka (now united with the Chuo Theological Seminary) and while there was strongly impressed by the lives of D. A. Murray and A. D. Hail. He is now a minister of the Congregational Church. His son, following in his father's footsteps has entered the ministry, but by way of the Aoyama (Methodist) Seminary, Tokyo.

This book deserves a wide reading both by students of comparative religion and by those interested in presenting Christianity to the Japanese. Along with "A Gentleman in Prison" and Uchimura's "How I Became a Christian" it is one of the best accounts that we have of the spiritual pilgrimage of a truly sensitive Japanese soul. The Episcopal Publishing House deserves great credit for issuing the book, as does the Reverend P. A. Smith for his excellent translation.

—Willis Lamott.



# Personals

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Compiled by Margaret Archibald

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## NEW ARRIVALS

**HIRSCH.** Miss Marguerite Hirsch (ABCFM) of Dedham, Massachusetts arrived on May 19, as a volunteer teacher at Doshisha Girls' School, Kyoto.

**LAAKSONEN.** Miss Martta Laaksonen (LGAF) arrived in Japan on the S.S. "Hakusan Maru" on May 31, and is located in Tokyo.

**WILKINSON.** Miss Rhoda Wilkinson (MSCC) arrived in Japan on May 12, She will enter the Language School in Tokyo in the fall.

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## ARRIVALS

**ANKENEY.** Rev. and Mrs. Alfred Ankeney (ERC) will arrive in Japan on August 19, after a year's furlough spent in the United States. Mr. Ankeney will resume his work in the office of the Japan Mission of the Evangelical and Reformed Church in Sendai.

**ALLEN.** Miss Thomasine Allen (ABF) will arrive late in July on the S.S. "Kurama Maru." She will resume her work for women and children, making her home in Morioka.

**BATCHELOR.** Ven. Archdeacon J. Batchelor (CMS) has returned from furlough in England, and is resident at 1 Kita Sanjo, Nishi 7 Chome Sapporo.

**BEE.** Mr. and Mrs. William Bee (JEB) returned in April from furlough in Canada, and are now working in Kyushu. Address: 2 of 153, Komeya Cho, Saga Shi, Kyushu.

**BOYDELL.** Miss K. M. Boydell (CMS), who has been spending her furlough in Australia, will sail on August 19, by the S.S. "Taiping" to return to Japan.

**DICKSON.** Miss Elizabeth L. Dickson (PE) returned from regular furlough

in April, and has resumed her work in Nara.

GARRAD. Capt. M. H. Garrard (JEB) arrived in Japan on June 9, after a furlough spent in England.

GERHARD. Miss Mary E. Gerhard (ERC) after a year's furlough in the United States will return to Japan late in August, and will resume her work as an English teacher in the Tohoku Gakuin, Sendai.

KNUTEN. Rev. and Mrs. A. C. Knudten (ULCA) and children reached Japan after furlough spent in the United States on the S.S. "Rakuyo Maru" on July 12. They will again be located in Nagoya.

OLDS. Dr. and Mrs. C. B. Olds (ABCFM) returned from furlough on April 4, and are again working in Okayama.

POTTS. Miss Marion Potts (ULCA) will arrive in Japan after regular furlough on August 19, on the S.S. "Asama Maru." She will again be located at Kyushu Jo Gakuin, Kumamoto.

REIFSNIDER. Mrs. C. S. Reifsnider (PE) returned from the United States, where she has been on sick leave, on July 15.

SIMONS. Miss Marian G. Simons (MEC) arrived in Nagasaki from furlough on April 17, and has taken up her duties as head of the Social Settlement at 11 Oura, Nagasaki.

THOMAS. Miss Grace E. Thomas (CJPM) returned on May 13, via U.S.A. from furlough spent in England. Address: 445 Hyakken Machi, Maebashi, Gumma Ken.

WARREN. Rev. and Mrs. C. M. Warren (ABCFM) returned from furlough on March 26, and returned to their work at the Doshisha University. Address: Imadegawa Teramachi, Agaru, Kyoto.

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## DEPARTURES

AKARD. Miss Martha Akard (ULCA) of Kumamoto left for furlough on the S.S. "President Jefferson," on June 26.

BAILEY. Miss Helen Bailey (MSCC) of Toyohashi, sailed from Kobe on June 11, on the S.S. "Terukuni Maru," via the Ports and London, for furlough in Canada.

BOYD. Miss Louisa H. Boyd (PE) of Kuruwa Machi, Saitama Ken, sailed on June 12, for regular furlough in the United States.

BRUMBAUGH. Rev. and Mrs. T. T. Brumbaugh (MEC) and their daughter Barbara of Tokyo sailed from Yokohama on the N.D.L. S.S. "Scharnhorst" on July 17. They will go first to Genoa, then through Europe and will sail from Southampton to New York on the S.S. "Bremen" on August 18. Furlough address: Greenville, Ohio.

- CALDWELL. Mr. Morris Caldwell (MEC) who has been teaching English at Aoyama Gakuin for the past year goes this summer to China to take a similar position in Nanking University.
- CHAPPELL. Rev. and Mrs. James Chappell (PE) of Mito, retired from mission work in Japan after forty-two years of service, and sailed from Yokohama on June 29.
- CHAPPELL. Miss Mary Chappell of Tsuda College and Aoyama Gakuin has gone to Canada and the United States for a short visit.
- COUCH. Miss Helen Couch (MEC) of Kwassui Jo Gakko, Nagasaki, sailed from Yokohama on July 15, for furlough in the United States.
- DISBROW. Miss Helen J. Disbrow (PE), of St. Agnes' School, Kyoto, sailed for the United States on regular furlough on April 26. Furlough address: % Missions Home, 281 Fourth Avenue, New York.
- DOWD. Miss Annie Dowd (PS) returned to America in the early spring, retiring from over fifty years of mission work. Most of her missionary career was spent in Kochi, where she founded what is now the Seiwa Girls' School. U.S.A. address: P. O. Box 330, Nashville, Tennessee.
- DOZIER. Mrs. C. K. Dozier (SBC) of Fukuoka and mother, Mrs. D. T. Burke, sailed from Yokohama on the S.S. "Hikawa Maru," on July 22, for a year's furlough.
- GARDINER. Miss Ernestine Gardiner (PE) of St. Luke's Hospital, Tokyo, leaves the middle of July for regular furlough in the United States.
- GILLILAN. Miss Elizabeth Gillilan (PN) of the Woman's Christian College, Tokyo, left on furlough in July, accompanied by her mother, who has been visiting her during the past year. Furlough address: % Anna P. MacVay, 413 Central Park West, New York City, New York.
- GORDON. Mrs. M. L. Gordon (ABCFM—retired) left on April 28 to visit her family in the U.S.A.
- GRUBE. Miss Alice Grube (PN) of Wilmina Girls' School, Osaka, left on furlough in July, and after September will study at Union Theological Seminary, New York.
- GULICK. Mr. and Mrs. Leeds Gulick (ABCFM) of Matsuyama are now on furlough in the United States. Mrs. Gulick with her two daughters sailed on April 28, and Mr. Gulick left the latter part of June. Furlough address: 138 Hancock St., Auburndale, Massachusetts.
- HANNAFORD. Rev. and Mrs. Howard D. Hannaford (PN) and son Hugh left for furlough in July, going by way of Siberia and Europe. Furlough address: 619 Woodlawn Avenue, Springfield, Ohio.
- HAWKINS. Miss Frances Hawkins (MSCC) of Okaya, Nagano Ken, sailed from Kobe on June 11 on the S.S. "Terukuni Maru" via the Ports and London for furlough in Canada.
- HEYWOOD. Miss C. G. Heywood (PE), principal of St. Margaret's School,



- Tokyo, left at the end of June for regular furlough in the United States.
- HIND.** Mrs. J. Hind (CMS) is spending a short furlough in Canada. Furlough address: % Miss Verner, 2703 West 41st Avenue, Vancouver, B.C.
- HOARE.** Miss D. E. Hoare (JEB) left for furlough in England on April 9. Furlough address: % Japan Evangelistic Band, 55 Gower St., London, W.C. 1, England.
- HOLMES.** Dr. and Mrs. C. P. Holmes (UCC) and their daughter Ruth of Fukui sailed for furlough in Canada on the S.S. "Empress of Russia," in July. Furlough address: % Mission Rooms, Wesley Buildings, 299 Queen St., W., Toronto, Canada.
- HUCKABEE.** Rev. and Mrs. Weyman C. Huckabee (MES) and two children sailed for the United States in April on account of Mr. Huckabee's health. Mr. Huckabee is now in Duke University Hospital, Durham, North Carolina.
- HUMPHREYS.** Miss Marian Humphreys (PE) of Nikko, left April 1, for furlough in the United States.
- IGLEHART.** Mrs. Charles Iglehart (MEC) of Tokyo will sail on August 5, for a short visit in the United States. She will be accompanied by her daughter Elizabeth, who will enter Syracuse University in September, and by Betty Stoudt and Alice McKnight of Sendai, and David Foote of Osaka, who will enter schools in America in the fall.
- JOHNSON.** Miss Thora Johnson (PE) of St. Agnes' School, Kyoto, sailed for the United States on regular furlough on May 3. Furlough address: % Mrs. E. Larson, Nasha Road, North Billerica, Massachusetts.
- KANE.** Miss Marion Kane (ABCFM) of Kobe College sailed in July on regular furlough. Address: Dalton, Massachusetts, U.S.A.
- KIRTLAND.** Miss Leila G. Kirtland (PS) of Marugame, Shikoku, sailed from Kobe on the S.S. "President Wilson" on June 21, for regular furlough in the United States. Furlough address: P. O. Box 330, Nashville, Tennessee.
- KRAMER.** Miss Lois F. Kramer (EC) of Tokyo left on furlough on the S.S. "President Jefferson," on June 26. Furlough address: Naperville, Illinois.
- MUNROE.** Dr. H. H. Munroe (PS) of Takamatsu, left in June for regular furlough in the United States. Mrs. Munroe has been at home for the last year on sick leave. Furlough address: P. O. Box 330, Nashville, Tennessee.
- NICHOLSON.** Miss Goldie Nicholson (ABF) of Shokei Jogakko, Sendai, sailed on July 18, on the S.S. "Katori Maru" via the Ports for furlough in the United States. Furlough address: 500 S. Cowen St., Garrett, Indiana.
- OSTROM.** Mrs. H. C. Ostrom (PS) sailed on June 12 on the S.S. "Chichibu Maru," for permanent residence in the United States. Mrs. Ostrom's husband, who died last January, was for many years a professor in Cent-

ral Theological Seminary in Kobe. Address: P. O. Box 330, Nashville, Tennessee.

PARR. Miss Dorothy A. Parr (CJPM) sailed on June 19 on the S.S. "Nankin" to Australia, New Zealand, and England. Furlough address: 123 Pine Road, Bournemouth, England.

REEVES. Miss Virginia Reeves (RCA) of Ferris Seminary, Yokohama, sailed on July 20 on the S.S. "President Cleveland" for furlough in the United States.

ST. JOHN. Mrs. Alice C. St. John (PE), Principal of the College of Nursing, St. Luke's Hospital, Tokyo, left for furlough in the United States at the end of June.

SANSBURY. The Rev. and Mrs. C. K. Sansbury (SPG) and children of Tokyo, left on regular furlough in England on the S.S. "Empress of Asia," on July 3. Mr. Sansbury will attend the Faith and Order Conference at Edinburgh in August as an 'alternate' delegate of the Japanese Episcopal Church with Bishop Sasaki.

SHANNON. Miss Katherine M. Shannon (MES) of Kobe returned to the United States in April on indefinite sick leave.

SPENCER. Rev. and Mrs. Victor C. Spencer (MSCC) and son Christopher, of Nagoya, sailed from Kobe on June 15 by the S.S. "Calchus" for furlough in Canada, going via the Ports and London. Mrs. Spencer and Christopher will spend some weeks with her family in England.

TER BORG. Rev. and Mrs. John Ter Borg (RCA) and children of Tokyo left Yokohama for furlough on June 17 on the S.S. "Scharnhorst." They will visit friends in Germany and Holland and plan to reach New York early in September.

TOPPING. Rev. and Mrs. W. F. Topping (ABF) and children of Himeji sailed for furlough on May 18. Furlough address: Berkeley Baptist Divinity School, 2606 Dwight Way, Berkeley, California.

TROTT. Miss D. E. Trott (SPG) of Tokyo, left on July 3, on the S.S. "Empress of Asia," for a short furlough in England. She expects to return to Japan at the beginning of October.

WALSER. Rev. and Mrs. Theodore D. Walser (PN) and son Demarest of Tokyo left for furlough on June 26, traveling by way of China, Siberia, and Europe. Furlough address: 16 Union Avenue, Schenectady, New York.

WHITE. Miss Anna Laura White (MEC) of Nagasaki, sailed from Yokohama on July 15, on the S.S. "Asama Maru," for furlough in the United States.

WOODARD. Rev. and Mrs. William P. Woodard (ABCFM) and children of Osaka, have returned to the United States on furlough. Mrs. Woodard and two daughters left in January, and Mr. Woodard and the other children sailed at the end of June. Furlough address: 138 Hancock St.,

Auburndale, Massachusetts.

**ZAUGG.** Rev. and Mrs. E. H. Zaugg (ERC) of Sendai, returned to the United States this summer on furlough. They are spending part of the summer in Honolulu, where their son David is now engaged in the U. S. Public Health Service. Furlough address: Houses of Fellowship, Ventnor, New Jersey.

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### CHANGE OF LOCATION

**COBB.** Dr. and Mrs. E. S. Cobb (ABCFM) of the Doshisha University have moved to 1 of 13, Asukai Cho, Tanaka, Kyoto.

**DOZIER.** Rev. and Mrs. Edwin B. Dozier (SBC) who have been in Tokyo for Language Study will be located in Fukuoka from September.

**JESSE.** Miss Mary D. Jesse (SBC) who has been for the past three years on the staff of Seinan Jo Gakuin, Itozu, Kokura, is returning to her old work in Sendai with the American Baptist Missionary Society.

**MCILWAINE.** Rev. W. A. McIlwaine (PS) has been transferred from Nagoya to Kobe, where he is teaching in the Central Theological Seminary as the successor to the late Dr. H. C. Ostrom.

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### BIRTHS

**BRYAN.** A daughter, Mary Clayton, was born to Rev. and Mrs. Harry H. Bryan (PS) of Tokushima, on May 14 at St. Barnabas' Hospital, Osaka.

**LOGAN.** A daughter, Ellen Campbell, was born to Dr. and Mrs. Charles A. Logan (PS) of Tokyo on May 14, at the Tokyo Sanitarium Hospital.

**OLSON.** A son, Theodore Elmer, was born to Dr. and Mrs. Elmer Olson (SDA) of Tokyo, on June 1, at the Tokyo Sanitarium Hospital.

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### ENGAGEMENTS

**EDWARDS—BADGER.** Announcement has been made of the engagement of Miss N. Edwards to the Rev. E. Badger, both SPG missionaries. Miss Edwards has been living in Himeji, and Mr. Badger is located in Kobe.

**LEE—DENISON.** Announcement has been made of the engagement of



Miss Helen Lee, formerly of the Methodist Episcopal Mission and later of the American School, Tokyo, to Mr. Ralph Denison of Yokohama.

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## DEATHS

- ADAMS. Miss Alice P. Adams (ABCFM), founder of Okayama Hakuaiikai, died in Newton, Massachusetts on May 9.
- ALEXANDER. Mrs. T. T. Alexander (PN—Resigned) who served in Japan from 1877 until 1902, died in the United States on March 20.
- BROKAW. Rev. Harvey Brokaw, D.D. (PN—Retired), for many years a missionary in Japan, died on April 6. Dr. Brokaw was long located at Kyoto and was one of the first missionaries to develop the form of work known as newspaper evangelism. He served as secretary and treasurer of the Mission at various times, and was well known for his interest in interdenominational efforts such as the Federation of Christian Missions. After thirty-four years of service he was retired on September 1, 1931, and was a patient in a sanitarium in Philadelphia when he met his death under tragic circumstances. He is survived by his widow and five daughters.
- COLLINS. The infant son of Mr. and Mrs. A. M. Collins (JEB) died in Kobe on April 23.
- FULTON. Mrs. George W. Fulton (PN—Retired) died on April 23, in St. Petersburg, Florida. Mrs. Fulton came to Japan as Miss Amy Saxton in 1889, and the same year married the Rev. George W. Fulton. Dr. and Mrs. Fulton worked in Kanazawa, Fukui and Osaka. They retired in 1927. Mrs. Fulton is survived by her husband and five children.
- PIERSON. Mrs. George Peck Pierson (PN—Retired) died in Philadelphia on March 12, after a long illness. Mrs. Pierson came to Japan in 1890 under the Protestant Episcopal Mission, as Miss Ida Goepp, joining the Presbyterian Mission (USA) in 1895, at the time of her marriage to Dr. George P. Pierson. She was known for her active evangelistic and literary work during her long service in Japan. Dr. and Mrs. Pierson retired in 1928.
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## MISCELLANEOUS

- DODDS—LEBER. Two newly-elected secretaries of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. (PN), the Rev. J. L.

- Dodds, D.D. and the Rev. Charles T. Leber, D.D., visited Japan in April and May of this year. Dr. Dodds and Dr. Leber will succeed Dr. C. B. McAfee and Dr. Robert E. Speer as secretaries of the Board. They left Japan for the meeting of the General Assembly of their church, at which a special celebration of the Centennial of the Board was held. Dr. Leber will have charge of the work the Japan Mission, succeeding Dr. McAfee.
- FELTON.** Dr. Ralph E. Felton, professor of Rural Sociology at Drew University, Madison, New Jersey, has been exchange professor at Nanking University for the past year, and made a survey of the rural churches in China. Later he came to Japan where he delivered lectures at Kwansei Gakuin, Aoyama Gakuin, the Lutheran Theological Seminary, and at other institutions. His family joined him in June. They will spend part of the summer at Lake Nojiri, while Dr. Felton visits rural church work in Japan.
- HALL.** Miss Lois Hall of Los Angeles, California, returned to her home in July, after spending a year teaching Home Economics in the Hiroshima Jo Gakuin (MES).
- HOWEY.** Mrs. Howey and Miss Gale Howey, mother and sister of Miss Harriet Howey (MEC) of Fukuoka, and a friend, Miss Schroeder, arrived in Japan at the beginning of June and will visit Miss Howey during the summer.
- HICKMAN.** Dr. and Mrs. Frank S. Hickman were in Japan two weeks in June, visiting at Kwansei Gakuin and Aoyama Gakuin. Dr. Hickman is professor of the Psychology of Religion at Duke University, Durham, North Carolina, and has been at Soochow University, China, during the past winter.
- HORN.** Dr. and Mrs. E. T. Horn, at the convention of the Japan Lutheran Church in Tokyo in March, were presented with a beautiful gift by the church in grateful recognition of their twenty-five years of service in Japan.
- HOWARD.** Dr. and Mrs. Randolph L. Howard arrived in Kobe on June 16, for a month's visit to Baptist work. Dr. Howard, who is Associate Foreign Secretary of the ABFMS, is on the last lap of a world tour in the interest of missions.
- KENNARD.** Dr. and Mrs. Spencer Kennard have been transferred by the ABFMS to Chengtu, Szechuan, West China, where they will teach in the West China Union University.
- LINN.** Kenneth Linn, a student in Gettysburg College, Gettysburg, Pennsylvania, arrived in July to visit his parents, the Rev. and Mrs. J. K. Linn (ULCA) of Tokyo.
- MAYER.** Miss Ruth B. Mayer, daughter of Dr. and Mrs. Paul S. Mayer (EC) of Tokyo arrived in Japan on July 15 to spend about five weeks before



returning to Milwaukee, Wisconsin, where she has a position in the Milwaukee Vocational School. She will be accompanied to the United States by her sister, Frances, who will enter North Central College at Naperville, Illinois.

**MULLER.** Mrs. Frank Muller of Tacoma, Washington, has come to Japan for a visit of a few months. Mrs. Muller with her late husband were long time residents in Japan. She is spending part of her visit with Dr. and Mrs. S. H. Wainright in Tokyo and Karuizawa and part with Princess Kitashirakawa at Hayama.

**RAY.** Mrs. J. F. Ray (SBC) of Hiroshima has had a major operation at P. U. M. C. in Peiping and is improving nicely.

**ROWELL.** Dr. and Mrs. Wilfred A. Rowell, corporate members of the ABCFM, joined their daughter, Dr. Terasina Rowell, who has been studying Japanese religions (chiefly Ittoen) for the last year, on May 12. Dr. Rowell is pastor of the large Union Church of Hinsdale, Illinois. They spent nearly a month in Japan visiting American Board stations and work and attended the fellowship meeting of its missionaries at Arima, June 4 to 6.

**SCHILLINGER.** Rev. George W. Schillinger (ULCA) was awarded the degree of Doctor of Divinity from Gettysburg College, Gettysburg, Pennsylvania, during his past furlough.

**THORLAKSSON.** Octavius Thorlaksson, son of the Rev. and Mrs. S. O. Thorlaksson (ULCA) of Kobe, who is attending Parkland College, Tacoma, Washington, has been honored by receiving an appointment to play one of the violin positions in the Tacoma Symphony Orchestra.

**WALLER.** Dr. and Mrs. J. G. Waller of Nagano retired from the staff of the Missionary Society of the Church of England in Canada at the end of June. Dr. Waller has served for forty-seven years in this Mission. Dr. and Mrs. Waller will continue to live in their old residence at Nagano, and work on as honorary missionaries of the Japanese Episcopal Church.

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